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MAKING AMERICA SAFE

GODDARD-MACDONELL

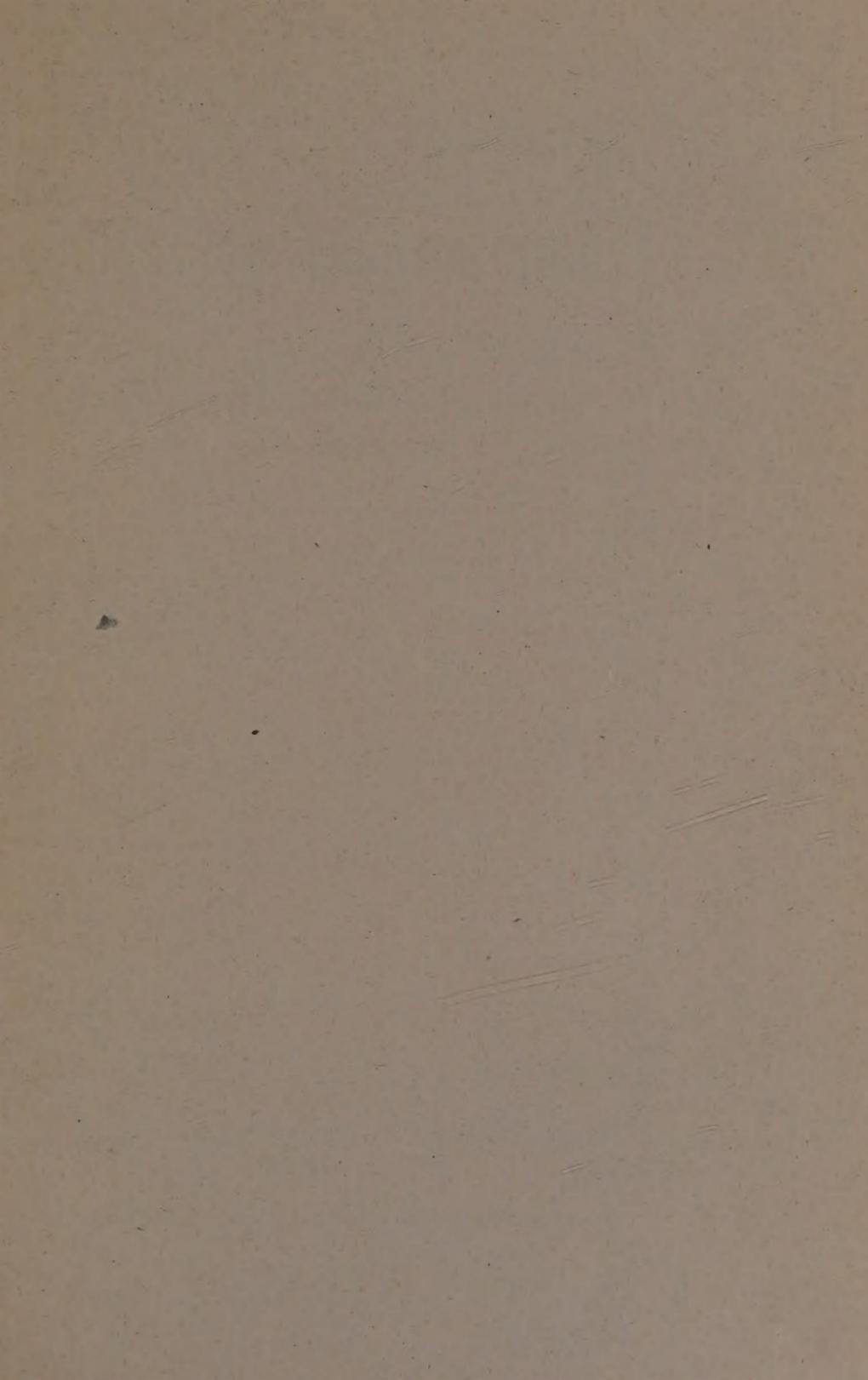


CENTENARY MISSION STUDY



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Making America Safe

A Study of the Home Missions
of the Methodist Episcopal
Church, South

By

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TO THE MEMORY OF OUR FRIEND
JOSIAH STRONG

WHO BROUGHT TO THE NINETEENTH CENTURY
THE SOCIAL MESSAGE OF THE PROPHETS
OF OLD, THIS BOOK IS APPRE-
CIATIVELY DEDICATED

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FOREWORD

IT was planned that this book for Centenary study should be written by one whose facile pen and large knowledge of the subject fitted him peculiarly for the task. Before he could begin the work, however, he was called to other fields, making some other provision necessary. Repeated disappointments were met in securing a writer, and the task was at last delegated to the Secretaries of the Home Department of the Board of Missions. To find time for this work in the midst of the very full program for every day, plus a great deal of itineration incident to the Centenary, has not been easy. The book was written in part on the railroad, in part amid interruptions in the busy office, and at midnight after the regular day's work was done. We have done the best we could under very unfavorable conditions. We have sought to write a simple story of organized Home Mission work in our Church, and trust it may meet the need.

The war slogan, "Save the World for Democracy," has been a mighty appeal for missionary propaganda in the United States. The world today is looking to America for its ideals, but so long as more than half our people are religiously destitute, and so long as ignorance and industrial and racial oppression and inequalities abound in the United States, the world is not safe for Democracy. Our own land is the greatest mission field in the world—not only because of what it is now, but because of what it must become. The future of the world is in America's hands. As America becomes Christian the world will turn to Christ. "And I, if I be lifted up from the earth, will draw all men unto me." He has given the United States the chance to hold Him up, and this will be done when every man within our borders raises the standard of Christian citizenship.

We are indebted to Miss Estelle Haskin for the beautiful chapter on The South's Challenge, and to Mr. Robert B. Eleazer for his kindly editorship. We send the little book out with the prayer that it may hasten the coming of the Kingdom.

THE AUTHORS.

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OUR NEWLY-DISCOVERED PROBLEM--HOME MISSIONS

"Sanctify them in thy truth; thy word is truth."

John 17.

"The millenial hope is the social hope of Christianity. There are two personalities to which religion holds out a hope of salvation: the little personality of man, and the great collective personality of mankind. To the individual, Christianity offers victory over sin and death, and the consummation of all good in the life to come. To mankind it offers a perfect social life, victory over all the evil that wounds and mars human intercourse, and satisfaction for the hunger and thirst after justice, equality and love. One or the other of these two may be emphasized in the religious life of an individual or a nation."—*Rauschenbusch.*

"Industry and religion are the two greatest factors in human life. Industry the *base line*, the very condition of existence, and religion the *sky line*, the atmosphere, the horizon which makes 'life more than meat and the body than raiment.' Between industry and religion stands the CHURCH, needed to mediate between industry which provides our living and the religion which is our very life. It is needed to give religion its earthly foothold, put soul into work for daily bread, and make our way of earning a living the way of life."—*Graham Taylor.*

"Men who will uncover the secret sin, however loathsome, and declare the hypocrisies, however powerful, of the social life of the people are the patriots we need in times of peace; it is more difficult to rouse a torpid people to their sins than to lead a roused one against their enemies and harder to face a whole people with the support only of conscience than to defy many nations if you but have your own at your back."—*George Adam Smith.*

I

OUR NEWLY-DISCOVERED PROBLEM—HOME MISSIONS

Missions in
the Early
Church

PARADOXICAL as it may seem, it is nevertheless true that we discovered our foreign missionary problem nearly a hundred years before we discovered our home mission problem. It was not that we were far-sighted, however. As will be seen later, there was a psychological reason for this seeming inversion of chronology.

The modern Protestant Churches began to discover their foreign missionary problem about one hundred years ago. During the middle ages, to be sure, even in the darkest centuries of Romish domination, the Church had some missionary heroes and heroines, and the primitive Church—the New Testament Church—was distinctively and uncompromisingly missionary. The world has not yet seen such missionary zeal, such a holy passion for spreading the Gospel, as the early Church had. How a little band without money, without prestige, without the support of public opinion, for two hundred years without legal sanction, at a time when the means of transportation by land and sea were so poor—how this little band managed almost to cover the known world in less than three centuries is one of the wonders of history.

The Passion
of Pentecost

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If we could but discover their secret and infuse it into the Churches of today, our largest missionary programs could be carried out and our most sanguine hopes realized in the near future.

Mixed Motives and Lost Zeal

But it is not our purpose to analyze, or even discuss, the missionary propaganda of the early Church. Suffice it to say that in the fourth century an unholy alliance was formed with the State and missionary zeal abated. After this, missionary operations were either carried on with mixed motives for political domination, or broke out here and there sporadically in certain elect souls. Our study, however, has to do with the rise of missionary operations in the Churches of today.

Beginning an Unknown Task

When the various modern Protestant Churches organized their several boards and began their missionary work, they did not realize the magnitude of the undertaking nor the almost insuperable difficulties to be encountered. They knew only that in India, China, Africa and other places there were multiplied Christless millions, and they felt the holy impulse to carry them the good news of a world Savior. Any clear knowledge of the magnitude of the problem and the difficulties to be overcome might have staggered a timid, incipient faith. But that was not an age for making surveys. The Churches had neither the facilities nor the disposition to make them. For

Discovered Problem—Home Missions

ntury of modern missionary work content to send out as many messengers, that the story of Jesus and his love be told to the largest possible number of persons dying without him.

rs is a business-like age. We see everything from the viewpoint of the business man. He is the representative man of our day. He embodies the ideals and reflects the spirit of the times. We believe in his cool, deliberate judgment more than we do in that of any other class. He is the most influential character of this age.

Now the business man makes surveys, calculates assets and liabilities. So, as soon as the business man began to be interested in missions, he began to ask questions: "How many non-Christian people are there to be reached?" "What assets have we with which to reach them?" "How much money will be needed and how many messengers must we have?" Such questions, arising in the commercial habit of mind, naturally resulted in world surveys. It resulted in sending out delegations whose business it was to get data with which these questions could be answered. We now have this data digested, charted, catalogued, so that missions can now be studied from the business man's viewpoint. We know the number of non-Christians in the world, and something of the difficulties to be overcome in reaching them.

Enter the
Survey. Why?
What? How?

Making America Safe

We have measured our liabilities and our assets with some degree of accuracy.

A Problem Vast and Staggering

The problem was found to be one of immense magnitude. To speak of eight hundred millions of non-Christians is to get beyond the range of our little minds. We can only stand in awe before these figures and know that they represent an aggregation of humanity incomprehensibly large. But the difficulty lies not alone in numbers. The investigators found not a naive people standing on their shores saying, "Come over and help us." Rather in many cases they found peoples with religious systems hoary with antiquity and made sacred by ten thousand traditions and memories. They found magnificent temples, built at tremendous cost, dedicated to other than Christ the Lord. They found elaborate rituals and myriads of devout worshippers. They found peoples who looked upon them not as superior beings from a far-off country, but people of culture who looked on them as "foreign devils" and crude barbarians. They found the most unreasoning and inveterate prejudice against the Christian religion. They found that the missionaries whom we send should have something more than commendable zeal. They must be men and women of the broadest culture also, people with constructive ability who can take all the good and true in these heathen philosophies and weave it into the Christian philosophy of life. Men and

Our Newly-Discovered Problem—Home Missions

women of such discriminating and constructive ability are none too numerous.

These discoveries would have chilled any but men of far-seeing world-vision. Fortunately, however, these surveys were not made by men of small vision and weak faith. They were made in the main by men and women who could see the invisible, hear the inaudible, and feel the inscrutable power which God alone supplies. They had the kind of faith our fathers used to pray for when they said, "Give us a faith that laughs at impossibilities and cries 'It shall be done.'" To bring this world to Christ or Christ to this world, in a saving way, is the biggest, the most difficult, the most altruistic undertaking in all history and will demand the greatest outlay of heroism, magnanimity and undying devotion ever brought into requisition in all the ages. All other great undertakings pale into insignificance. This is the supremest.

Having had a vision of the vast needs abroad—the Church's liabilities—the business man's habit of mind led him to turn his eyes to its assets. Here at home he saw a populous and opulent country. He saw a people increasing in numbers with incredible rapidity and increasing in wealth even more rapidly. He saw a vast multitude of young men and women being graduated from our colleges and universities. He said at once, "Here are ample resources in men and money to meet the demands abroad,

The Faith
that Dared

An Inventory
of Assets

Making America Safe

IF THESE RESOURCES ARE AVAILABLE." Then he asked, "How much of these resources are at the command of God to carry out the Divine program? God has outlined the policy of His Church. He has assigned a definite task to go into all the world and preach this Gospel to every creature. We have the task definitely and positively assigned and the visible resources to carry out the plan. What per cent of this vast population really belongs to God? How many of them are saying, 'Here am I, send me?' How much of this vast wealth has been consecrated? How much of it is available for carrying out the Divine program?"

Our Country
Christian
Only in Name

Here we discovered our real home mission problem. We once thought that it consisted merely in keeping up with the westward advancing tide of civilization. That was a simple, easy, elementary problem—mere child's play compared to the home mission problem of today. When we began in a business-like way to take an inventory of our resources, we found to our amazement and sorrow that ours is not a Christian country except in an accommodated sense. The best we can say is that we are not heathen as the term is commonly accepted. Not half the people in this so-called Christian land profess to be Christians. Not half have any church affiliations. According to their own statements, more than fifty-five millions, old enough to be saved or lost, are living in this fair land

Buddhist Temple, San Jose, Cal.



Our Newly-Discovered Problem—Home Missions

today without Christ's saving power. More than fifty-five millions must be at once eliminated when we begin to measure our resources. This eliminates also a vast amount of the nation's wealth. The man who has never felt the saving power of Christ in his own life, who has no subjective knowledge of the Christian religion, is not likely to be a liberal helper in sending it to those beyond the seas. Among this fifty-five millions we must include also many of the young people coming out of colleges and universities. Unsaved young people will hardly offer themselves for missionary work, and should they do so, the boards could not afford to accept them. Hence more than half of our resources in men and money must be counted out at once.

Our next discovery is that in our country there are perhaps thirty millions of unassimilated foreigners and near-foreigners. These un-Americanized, un-Christianized millions are not an asset, but a liability, in the world missionary program. Counting the foreign-born and the children of foreign-born parents, we have more than thirty millions who must be ministered to. They cannot be expected to minister to others. On the contrary we must invest millions of dollars and thousands of lives in the effort to assimilate them, religiously and nationally.

Again we look over the land and find twelve millions of black people—an adolescent race, liberated from bondage a half century ago. Yet

Fifty-five
Millions Make
No Profession

The Alien
Group—
Thirty Mil-
lions More

Twelve Mil-
lion Negroes—
Still Our
Wards

Making America Safe

in its childhood, this race cannot be a large factor in world-wide missions. It has made wonderful progress. Very few of our white race know how fast the negroes are advancing. Those who have investigated the facts are surprised and delighted. The negroes are an imitative, docile people, and if they always had the proper example set them by the whites they would advance yet more rapidly. But be their progress ever so rapid, they are not now advanced sufficiently, economically, intellectually and spiritually, to be a factor in world missions. On the contrary, we must expend upon their development millions of dollars, and devote to them a large number of helpers, that the race may come to self-realization and maturity. After that they can become a mighty factor in world-wide missions, but not before. Hence we must eliminate twelve millions more from our supposed assets.

Then there are many sporadic, tangential, and more or less pernicious sects that must be counted out, such as Mormonism, Christian Science (neither Christian nor scientific), Doweyism, Russellism, Theosophy, New Thought and the like, which divert, perplex and distress us. The unwary, the morbid, and the disgruntled find refuge in these seductive cults. Some of them are assuming menacing proportions, acquiring property and prestige, and will not only be no asset but a positive hindrance to the

Our Newly-Discovered Problem—Home Missions

spread of pure Christianity. Some are putting on a most aggressive propaganda and leading astray the very elect. It is not known just how many adherents these various sects have, nor how many more have been more or less infected by their heresies, but it would be safe to say that all told, there are several millions, all of whom must be eliminated from our resources for world-wide missions. Indeed, we shall have to invest men and money in disillusionizing these people.

And what shall we say of the submerged masses in the cities? It is not to be expected that a tenement population eking out an existence under conditions where common decency is hard to maintain should be a factor in missions. The Church, on the contrary, has a mission to them. It must minister to their needs and seek their liberation from a thrallodom which is a menace to soul and body, that they and their children may have a fair chance in life. Hundreds of thousands belong to this class. Nor can the belated mountaineers, the tenement farming classes, and the American Indians be counted assets in carrying out the Great Commission. Thus the process of eliminating our supposed resources goes on till it is becoming alarming.

But the saddest and most deplorable elimination has not yet been made. Thus far there has been a tacit assumption that the lives and

The Sub-
merged Tenth
—Or is it
Half?

The Saddest
Subtraction
of all

Making America Safe

property of all the twenty million Protestant Church members are available for God's program. Would that they were! If the life and property of every person whose name appears on a Church roll were at the Divine disposal, the situation would be immensely more hopeful. But alas, there is but a small per cent who say, "Here am I, Lord. Use me and my property and my children as seemeth good to thee." It is not ours to say what per cent of Protestant Church members are thus consecrated. Let the reader make his own estimate on the basis of his observation. How many of the church members you know appear to have no interest in missions? How many have but a languid interest, contributing a little to the cause only because it is expected? How many are really burdened for the salvation of the world? How many would gladly devote themselves, their property, their all, that every nation might know Jesus Christ? How many such members must we eliminate in this last sad subtraction?

Now the home mission problem is the enlistment by this small remnant of real missionary spirits of all the multitudes eliminated in the above review. This is the largest and most urgent problem and demands immediate action. The divine program cannot be carried out properly by the remnant of Protestant Christians. The home mission problem is to inspire and train for service the vast majority of Church

Our Newly-Discovered Problem—Home Missions

members who are not now heartily enlisted, to bring to Christ the fifty-five millions in our country who do not profess to be saved, to Americanize and Christianize the thirty million foreigners and near-foreigners, to help to self-realization and to missionary capability the twelve million black people, to preach a Gospel so compelling and effectual that no un-Christian or deceptive sect can thrive on our shores, and then enlist and mobilize this whole country in carrying out Christ's will that His Gospel be given to every creature.

We are not surprised that many missionary leaders are seeing the magnitude of the problem. Dr. F. B. Meyer, after a journey around the world, delivered a great missionary address. As he was about leaving the platform some one asked him, "What is the greatest missionary problem of the world?" Without a moment's hesitation he said, "The biggest and the most important missionary problem is to Christianize America." William T. Ellis, whose opinion is worth something the world over, said, "The greatest single missionary enterprise in the world is to Christianize North America." John R. Mott said, "The greatest problem of foreign missions is not on the foreign field, but in the home land." Josiah Strong said, "He does most to Christianize the world who does most to Christianize America." Another has well said, "We can never hope to approximate

The Supreme
Task—"Make
America
Christian"

Making America Safe

our duty to the heathen world so long as our people at home are untaught and undeveloped."

The pity is that we are not able to deliver our whole strength on the world NOW. With the new prestige we are obtaining, with the whole world standing on tiptoe to hear the last word from President Wilson, what a tragedy it is that there should be anything un-Christian in this country! If our commerce were wholly Christian, if our politics were purged from sin, if our international dealings were all conducted by men who practice the ethics of Christ—in other words were we really a Christian people—we would have the greatest opportunity for universal service ever given a people in the history of the world. What a glorious thing it would be were every business man, every professional man, every politician and diplomat so imbued with the missionary spirit that in their every action the virtues of Christianity would shine! Such a nation mobilized under the banner of Immanuel could go up and possess the world in His glorious name!

The immediate and most urgent task, therefore, is to make our men and our money available for God's program, to teach every man and woman on this continent that they belong to God and must hold themselves ready to go at the Divine command. We must say to the wealth, "The Lord hath need" till hoarded treasures yield. We must make this country and

**We Only
Were
Christian
Now!**

**A Call to the
Colors**

Our Newly-Discovered Problem—Home Missions

all its resources as available for universal Christianity as they now are for universal democracy, as responsive to Christ as they are to the call of patriotism. Never was there situation so urgent! Never demand so great for prompt and vigorous action! Let prayer be made that America may speedily be won, that she may win the world!

Making America Safe

DISCUSSION

What was the secret of the missionary zeal of the early Church?

How was it chilled?

How did the methods of the modern missionary movement in the beginning differ from the efficiency test of today?

How do these tests reveal home mission problems?

How do these problems group themselves?

Can a country be Christian more than half whose population does not possess any faith?

How do industrial questions, money, race assimilation, variant religions, and congested centers, relate themselves to the home mission work of the Church?

EVANGELISM AND HOME MISSIONS

"And I, if I be lifted up from the earth, will draw all
men unto myself." John 12:32.

"To put the dynamic of God's life into all the activities of man, to bring the social passion to a consciousness of its spiritual nature, to tie the social program to the eternities and fill it with the power of an endless life—this is the compelling task of the Church."—*Harry Ward.*

"Is there a power in the gospel we preach to quicken men's consciences with respect to these highest and most stringent obligations, to convict them of sin when such duties are evaded or denied, and to lead them into a genuine repentance? That is a question which ought to be considered very seriously by every Christian minister. Reflection upon it may lead to the conviction that the saving of souls is a business larger and more urgent than many of those who use the phrase are apt to think.

"It is a high calling, my brethren; I give you joy that you have chosen it. There has never been a day, since the Apostolic Band received their first commission, when the work meant so much as it means today; when its field was so wide, its opportunities so far, its promise so inspiring. May God help you to understand all that it means, and to do it, while your day lasts, with all your might!"—*Washington Gladden.*

"Conscience is a thoroughfare by which the Lord drives the man out upon the world and its manifold needs of him."—*George Adam Smith.*

II

EVANGELISM AND HOME MISSIONS

THE Methodist Church was born in a revival. In the early day it depended almost entirely upon the revival meeting for its recruits. Did not God raise up Methodism to put the emphasis on revivals? The great Southern Methodist historian, McTyeire, says it was not a new doctrine but a new life that the Wesleys came to teach and illustrate. The great fundamentals were taught before the days of John and Charles Wesley. The deity of Christ, the inspiration of the Holy Scriptures, the immortality of the soul, the future of the wicked and the saved, justification by faith, universal atonement—these and nearly all the other essential fundamentals in theology were taught before Methodism was born. So far as we can see God did not need a new Church to teach theoretically any new doctrine.

But there was a most appalling need of spiritual vitality. The Churches of the day had the form of godliness, but were void of the power. It will do them no injustice to say that the dearth of conscious spiritual life was most appalling. The clergy were worldly and perfunctory in their work. When the government

Methodism
the Mother of
Modern
Evangelism

Form With-
out Power

Making America Safe

changed from Protestant to Catholic, or vice versa, the clergy changed with as much ease and seemingly with as little compunction of conscience as they would change their raiment. Blackstone said of the clergy of his day that he had heard every leading preacher in London and from what he heard from the pulpit he could not have told whether the speakers were Christian, Mohammedan, or Buddhist. Milton speaks of the hungry sheep coming to be fed and getting nothing but wind. Green, Lecky and all other unbiased historians tell of the spiritual deadness of the age.

A Man Sent
from God.

In the midst of such times there was a man sent from God whose name was John. The same came to bear witness to the fact that a man may know that he is saved. Conscious salvation, the witness of the spirit, experimental religion were the needs of the times. Methodism came to restate and reëmphasize these doctrines and experiences. Such doctrines and experiences produced an enthusiasm, a zeal for propagating them, such as had not been seen since the days of the Apostles. Out of them was born the modern Methodist revival. It was ridiculed and looked on with contempt, but the frosts of sarcasm and the storms of persecution could not extinguish this holy flame. Methodism finally won its way and gained respectability among those who once ridiculed it. Methodism, the pioneer of revivals, grew so rapidly that all

Evangelism and Home Missions

churches came to see in the revival a most powerful and effective recruiting agency. All adopted it in name or in fact. Some called their revival efforts "missions." Others had other names, but in the last analysis all these efforts were but forms of the Methodist revival.

A revival is not necessarily synonymous with a protracted meeting. A meeting might be protracted indefinitely and yet not be a revival. A revival is not even getting a multitude into the Church. Many might be brought into the Church without a revival. Filling the Church with unregenerated people is one of the dangers of the times.

Nor is a revival to be measured by the size of the congregations. Usually in a genuine revival the masses come together, but the masses can be brought together by other means than a revival. Witness the circus. Circus performances in the Church under pious and religious names might get together a morbid multitude, but that is not a revival.

Stirring the emotions is not a revival. A strange notion somehow got lodged in the minds of many that the Holy Spirit manifests Himself only in emotions. There may be much emotional stir wherein the Spirit is not present. He may do wonders without any spectacular display of emotions. A revival may or may not have displays of emotion.

What then is a revival? *A revival is the im-* And What It Is

Making America Safe

partation of a new and larger life. To revive is to impart a new and larger life. A rain after a drought causes a revival in the vegetable kingdom. Surgical operations and heart stimulants cause a physiological revival. A spiritual revival is the impartation of a new and larger life to the souls of languishing believers. When a declining Church gets an impartation of a new and larger spiritual life, that Church has had a revival. Accurately speaking, conversion is a new birth and reclamation is a spiritual resurrection. But in common parlance we speak of a revival as imparting new and larger spiritual life to believers, converting sinners, and reclaiming backsliders.

The revival desired in the Centenary Movement is one that shall bring a new and larger life to believers, the birth of new souls, and the resurrection of dead souls.

If the two million two hundred thousand members of our Church are all spirit-filled and alive they do not need a revival. If there be one, a thousand, or a million who need a richer Christian experience, who need more spiritual vitality, then believers need the revival.

If there be any unsaved ones within reach of the Church, we need a revival campaign to reach them. The revival is an emergency measure to win those not touched by the regular, normal work of the Church. If the regular work of the Church reached all, then the necessity for the

Does Methodism Need a Revival?

Evangelism and Home Missions

revival for conversions would cease to be. If we had our Sunday Schools and Leagues and the weekly preaching services so efficient as to reach all, we could in all good conscience abandon the revival. That our Sunday Schools are reaching many is most gratifying. That many pastors are sounding the revival note and having conversions at the regular services is a hopeful sign. But despite all the agencies we are using to reach the unsaved there is still a vast multitude of unsaved people in this country —more than fifty millions such in the United States! That is, there are more than fifty million people old enough to be saved or lost who have no Church affiliation. There are about twenty-six million Protestant Church members, but at least twice that number who do not belong to any Church.

Fifty Millions
Outside the
Church

Of the fifty million unreached people in this country, at least four million are potential Southern Methodists. These, if reached, will likely be reached by a Southern Methodist revival. Surely that is enough to stir our hearts and move us to a revival propaganda such as we have not yet had. If there was ever a time when we needed an aggressive revival campaign for adult sinners it is now. Our methods, be they ever so efficient, have not yet reached half the population. We need evangelists, great and fervent and divinely anointed, who shall lead us to mighty victory for Christ. (Our

Making America Safe

authorized evangelists should be encouraged to hold their meetings as far as possible in the bounds of our territory. Presiding elders and pastors can do much toward conserving the results of the labors of our evangelists by making dates for them within our borders.)

Vital Needs

We need more pastor-evangelists. Indeed, every pastor should be a pastor-evangelist. Pity the man, called of God and ordained by his Church to preach Christ, who cannot so preach Christ as to bring sinners to Him. We need more one-to-win-one bands. Yes, every Church, every member, should be a soul winner. It is doubted if any one can maintain a vital and vitalizing Christian experience who is not trying to save others. We are all saved to serve. Our whole Church needs a new experience, a Pentecostal experience that shall fire it with an apostolic zeal for the conversion of sinners. Yes, Methodism needs a revival. It is our supreme need.

To impart a new and larger life to more than two million believers and to reach and save more than four million unsaved is a gigantic task, but it is the task of the modern revival. Speed the day when we shall have it!

Why this vast non-church element at this late day in the history of Christian America? Whence comes the increment to our Church membership? Why this increasing non-church population?

Upon investigation it will be found that most

Evangelism and Home Missions

of the additions to the Church of today come from families already in the Church. Most of the older persons now in the Church were from religious homes. Most of the non-church element of today are from homes that were irreligious. A line of cleavage running through generations is becoming more definite with the passing of the years. The Church is holding its own. It is failing to reach the non-church element in any large degree. There are exceptions, of course. Some children of religious homes are not religious, and some children from non-religious homes become faithful Church members. But in the main our Church members are the children of Church members and the non-church members are from non-religious homes. In other words we are just going around in a circle, holding our own in the main and failing to make effectual inroads into the non-church population. We are not getting anywhere. We are not evangelizing the non-church element. We can never bring America to Christ under the present regime.

Holding Our
Own, But
Little More

The leadership of the Church must concern itself with the momentous question, "*how can the Church reach the unsaved, the non-church population of America?*" Can Methodism, the Church born for evangelism, afford to be satisfied with merely holding its own? Can Bishops, College Presidents, evangelists, presiding elders, connectional officers, pastors, laymen, or any

A Momentous
Question

Making America Safe

one else tell us the cause and the remedy? The fact is easy to discover. The cause and the cure are more intricate and complex questions.

Does the leadership of the Church put adequate emphasis on evangelism? Does the young preacher attending his first annual conference get the impression that evangelism should be the dominant note of his ministry, and the dominant passion of his life? Have not many young preachers gone away from annual conferences determined that whatever else they may fail on, they will bring up the collections in full? Did they not notice that "everything in full, Bishop," provoked commendation from the chair and the conference, while an overplus on the collections provoked applause?

The complexity of Methodist machinery is not conducive to revivalism. One pastor said with a sigh that he simply could not get the time to hold a revival meeting. Another at the beginning of his fourth year, having gotten all debts paid, and cleared the decks of hindrances to revival work, thanked God that he would have one year to do real religious work. Have we lost the ability to keep first things first? What can be more important than the revival? How dare any man put it second?

Having properly diagnosed a case in pathology, the cure is not so difficult. Specifics and prophylactics are plentiful. We need to preach

Evangelism and Home Missions

the evangelistic message from chief pastors to the humblest circuit or mission preacher—all should deliver the evangelistic message. This is not a superficial appeal to the emotions. Emotional sermons may or may not be evangelistic. Evangelistic preaching is not a concatenation of personal experiences wherein the evangelist or preacher figures as the hero. It is not unloading stale funny stories to arouse the risibilities. Surely it is not unloading one's doubts and fears. It is not preaching science, philosophy, or literature. It is not simply preaching the Bible. One might preach Scripture a century in such a way as not to sound the evangelistic note. One might dwell on the periphery, giving out detached portions of the Bible, but never sound the evangelistic note.

**Evangelistic
Preaching
Demanded**

What then is evangelistic preaching? It is preaching the whole Gospel, to the whole man, by a man who has himself been made whole by this selfsame Gospel. The whole Gospel is presenting the risen Christ as the world's only hope—Christ in the center and all else taking significance from its relation to Him. All the use we have for prophecy is pointing out the Christ, all the use for history is to find Christ. All the use we have for science or literature or philosophy is to find indices pointing to Christ. We must rediscover Christ. Jesus said of himself: "And I, if I be lifted up, will draw all men unto me." Christ is the most majestic,

**The Whole
Gospel for the
Whole Man**

Making America Safe

most colossal, most magnetic character of the ages. The unobscured Christ shining through the preacher will fill the pews with hungry souls crying out: "Sirs, we would see Jesus!" "We are complete in Him." "My God shall supply all your needs according to the riches in glory by Christ Jesus." We must dare to present Christ even if it requires unusual methods. If the regular routine methods do not get Christ to the multitudes, we must do the unusual. We must not be slaves to convention. Apostolic fervor and Pentecostal zeal cannot always be confined to the regular channels. Should the channels overflow, so much the better.

The League of Intercession fostered by the Centenary Movement ought to enlist a vast multitude of intercessors. A million intercessors would create such a tide of spiritual power that our Church would break out and over the regular channels and reach the unreached. So may it be!

Evangelism and Home Missions

DISCUSSION

What part of the population of the United States has no religious affiliation?

Can you explain this situation?

Are the Protestant Churches failing in their message?

Is there need for a new Church to teach any new doctrine in order to popularize the Christian religion?

What is and what is not a real revival?

Does Methodism need a revival?

Is a revival of religion needed to save America?

What proportion of the population is unchurched?

What is meant by a whole gospel for the whole man?

How does the league of intercession relate itself to the evangelization of the United States?

THE CITY

"We look for a City which hath foundations, whose builder and Maker is God."—HEBREWS 12:10.

"He does most to Christianize the world and to hasten the coming of the Kingdom who does most to make thoroughly Christian the United States."—*Josiah Strong*.

"In the face of the social sins of the times to thunder the call to social repentance; to make vivid the outer darkness that waits upon the civilization that fails to realize the 'righteousness of the Kingdom;' to challenge the faith of men to the building of the city of God upon this earth; to show men how in all high service together they may use the things of earth for that house of the spirit—this is to herald the social evangel; this is to proclaim the gospel of Jesus for the redemption of the world."

—*Harry Ward.*

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side
Make haste to heal these hearts of pain,
Among these restless throngs abide;
O tread the city's streets again

Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God.

III

THE CITY

THE UNITED STATES is a great Home Mission field. Of Protestant Evangelical Churches there are about 176 different denominations, and their members control a very large part of the wealth of the country. Strong in membership and aggressive in their faith, the various denominations have made the mistake of promoting their work more by competitive and overlapping effort than by any concerted and well conceived plan to cover the whole land. There are fifty million people in the United States not in direct connection with any Church —Protestant, Roman Catholic or Jewish. A thousand towns and communities in the West have no preaching or religious instruction any day in the year, while masses of the people in the Eastern part of the country take no part whatever in religious services.

The Great Home Field

The city is the storm center of our country. In the cities many religious, social and industrial problems are generated. Here various nationalities, with widely divergent ideals and standards, come into conflict. Yet it is in the city that human interests must be unified. The last third of the century saw a more rapid growth of cities in the United States than any other era in

The Storm Center

Making America Safe

1,260 People
to the Acre

human history ever knew. Cities have grown to large proportions from hamlets not even chartered thirty years ago. Corn fields of forty years ago carry in some places today the most congested populations of the South. The American citizen cannot afford to be indifferent to this story of human congestion in the cities. The issues at stake there are common to all; nor are they nation-wide only; they are of international concern also. The fact that New York has one block whose population counts 1,260 to the acre, or that Chicago's population, 96 per cent of whom are foreigners, has increased 830 per cent within the last half century, has distinct bearing upon our national history and upon the welfare of the remotest commonwealth. Moral and physical disease germs propagated in those centers fly throughout the country. More than 46 per cent of the people of the United States live in cities, and in fifteen States more than half the people are city dwellers. The South has had part in this phenomenal urban growth. With some pride we have seen Birmingham, Atlanta, Oklahoma City, and two dozen other Southern towns take rank with the cities of the world.

Complex City
Problems

The problems created by this congestion of human life are complex, and super-skill is called for in their solution. We are crowded beyond the possibility of health and high standards. In many Southern cities the industrial classes live

The City

in tiny cottages under insanitary conditions and often without water, save as several families draw it from a common hydrant. Especially is this true of many negro communities, whose only outlook is upon the city's dump heap. The more favored whites are crowding into flats or apartments where space is at such a premium as to make quietness and privacy impossible.

The toll paid for these conditions is found in neglected child life, delinquency, sickness and poverty. In every city in the South the adjustment of race problems taxes the most skillful diplomacy and calls for corporate consciousness and spiritual principle. No other section of the country faces so delicate a situation, and there is need of divine leadership in the solution.

With the modern influx of foreigners in the South, the conditions become more complex. The large neglected communities in our midst where a foreign tongue is the language of the peoples, and where ignorance of our standards and of their own rights obtain, are a menace to health and development. The migratory habits of the people who live in these centers discourage neighborliness, and we are fast passing from a warm-hearted, sympathetic people into indifference and reserve.

The greatest danger to our civilization is the rapid disappearance of the home caused by this congestion. There is not room for the fireside family life of olden days. Men and children

*The Toll of
Congestion*

*An Added
Menace*

Making America Safe

The Passing of the Home

know the home as a place to sleep in, but diversions and associations are found at the picture show, in the parks and on the streets. The peoples of Oriental and other nations where the family has not been magnified have looked upon America with admiration and envy. We can not soon forget the young Chinese woman at the Junaluska Centenary meeting, who told of the impression the homes of America had made upon her own life. Our schools and universities and our wonderful religious and philanthropic institutions had appealed to her intellect, but it was the *American home* she wanted to take back to China. We have long believed that our national life is dependent upon the home. Now that this institution is vanishing before the growth of the city, a problem is created whose existence the Church must acknowledge and reckon with. The problem of vice stands, hydra-headed, at every city's gate, wreaking with human wreckage, sickness and death, and levying toll upon unborn generations.

Industrial Battle Fields

The city is the arena of the industrial battles of the country. Seventy-five per cent of city population in this country are industrial workers. The conflicts between labor and capital are sharpest here, since the equalities of the social order are here brought into clearest contrast. We have spoken in the days of our war for Democracy many things which must surely be reckoned with in the days of peace. When

The City

it is recalled that sixty per cent of laboring men do not receive sufficient wage to properly support their families, some readjustment must be brought about if we would sustain our high claims of democracy. Annually the workers pay for the development of American industry a toll of human life not far short of that paid by our soldiers at the front during eighteen months of war. The report of the American Committee on Labor Legislation covering several years prior to the war showed the loss of thirty-five thousand lives annually in industry, while a half million more were injured. General March's report of the killed and dead of wounds among our soldiers totaled 36,151, while all casualties sustained by Americans amounted to 236,117. These facts will be analyzed and the spirit of patriotism tested by fact, and not by sentiment. The city will be the scene of these tests.

The religious indifference of the peoples of the cities creates the greatest concern when one thinks of the future. Not only is the weariness of the laboring class made an excuse for failure to support the Church and build up the Kingdom on earth, but the men and women of leisure are equally indifferent. We have counted the well-paid, skilled mechanics and industrial workers the hardest people to reach with the gospel message, because they have not felt the pinch of want and have a sense of self-sufficiency born of the knowledge of their skill. But the "up

Social Justice
Demanded

Religious
Indifference
of City
Dwellers

Making America Safe

town" un-churched people present a problem no less serious. This prevalence of religious indifference is evidenced by the fact that many of our cities have not seating capacity for half the inhabitants. A careful study of conditions in Nashville, New Orleans and other cities attests this fact.

Seven Millions in Southern Cities

The fourteenth census will probably give the South thirty-five million population. 7,800,000 Southern people live in cities of 2,500 and over. We have twenty-seven cities with 50,000 and over; forty-eight cities with 25,000 to 50,000; and seventy small cities with less than 25,000 population. In these cities our Church has about two thousand pastors serving stations, but as many of these stations are in towns of 2,500 and less, we have a relatively small number of churches to serve the bulk of these 7,800,000 people. Only thirty-five per cent of our pastors labor in the cities, and they, for the most part, after performing the manifold duties demanded by their congregations, have little time left for the churchless masses who make the real city mission problem.

Every pastor who serves his own church well and every congregation of faithful worshippers are vital factors in the solution of the problems of the city. Such pastors and such congregations are the heart and conscience of the Church in the city. Without them the city problem can never be solved.

The City

Self-Supporting Congregations Not Enough

We must bear in mind, however, that the problem is not solved by building up strong, self-supporting congregations in the city. It is beyond the limit of groups capable of self-support that the mission problem begins. Unless the Churches give special attention to the task of occupying the whole city, the kingdom of righteousness soon reaches its utmost bounds, and outside of these bounds there will continue to be ignorance, poverty, crime, and degeneracy. The unoccupied territory can not achieve its own regeneration. Money and love and devoted energy must be brought to it through workers specially trained for this ministry.

The migratory spirit of the large cities creates another difficult situation. A church setting out with one group at the beginning of the year often finds a greatly depleted roll at its close, because of removal of members to other sections or cities. The fluctuation of membership makes the very existence of the Church uncertain. Often the neighborhood changes because of industrial or commercial encroachment. Often in the South it passes into the possession of negroes, while not infrequently a foreign community finds itself quickly transformed into a center for people of a different tongue and creed. This has been notably true of St. Louis and New Orleans. The old French Market for which New Orleans was famed has long since passed into the hands of Italians. Too often the churches

Transient Membership

Making America Safe

have ceased to function in these down-town centers and have been sold out, when a change of methods could have related them to the needs of the community. The down-town districts often furnish boarding houses and living quarters for men and women who need the ministry of the church; yet the church moved up town for lack of financial support. The shifting population of modern cities challenges the church to grip the people at every service with messages of living truth. Foresight and alertness are the demands of the hour for churches, as they are for industry and commerce.

What Our Church is Doing

Our Church has definitely assumed its share of the task of Christianizing the cities of the South. All our city pastors and congregations are aware of their obligation in some degree, at least. All our Annual Conferences have organized more or less completely for the work of city missions. The great connectional boards of the Church have each accepted some portion of the task. The Board of Church Extension attempts to build houses of worship and pastor's homes wherever there is the promise of permanency and a recognized mission to perform. The Sunday School Board donates literature and trains teachers to work among the neglected populations. The Board of Education gives money for mission schools and helps in providing instruction. The Epworth League Board holds

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UNITED STATES

The City

before the young people the duty of unselfish service as a necessary part of Christian life. The Layman's Missionary Movement inspires liberality and zeal among the laymen. All are potent factors in the solution of the city mission problem.

No one will claim that we have measured up to the opportunity of remaking the city, as is witnessed too frequently by the appointment of city missionaries who for one reason or another are unequal to the task. The meagre equipment given them often reveals a woeful underestimation of the task set before them.

Perhaps the first plan developed by the Methodist Episcopal Church, South, for organized effort toward city evangelization, outside of the regular city churches, was formulated in 1893, when a convention of Christian workers was held at St. John's Church, St. Louis. The records of this conference show that "Dr. Walter Lambuth introduced the subject of city evangelization. He entered into detail as to why and how this work should be done by the women of the Church. Intense interest was awakened by the address, and practical ways and means were considered. This convention marked an epoch in the history of the Methodist Episcopal Church, South." City Mission Boards, composed of representatives of coöperating Woman's Home Mission Societies in the city, grew out of this gathering. Friendly visiting,

**Organization
for Work**

Making America Safe

Bible-reading, teaching industrial classes, and kindergartens constituted the work of most of the early organizations. At Macon, Georgia, and San Antonio, Texas, the City Mission Boards concentrated on rescue work, which was conducted through "Doors of Hope."

The
Beginning of
Wesley House
Work

While the City Boards labored principally with untrained women, they realized that they could not change or help people very much so long as they lived at a distance. Only from within could the leaven of cleanliness and civic and social righteousness work effectively. Therefore plans were developed for the introduction of settlement work as part of the policy of city evangelization. In September 1901 the first Settlement House was opened, located on Fillmore Street, Nashville. There was but one social settlement in the South at that time, so this work of Southern Methodist women was a pioneer in this form of social evangelism. Many of our preachers were slow to recognize the importance of this work. They could not realize that the healing of a sick body, or mental inspiration, or the cleaning up of a social environment, was a part of the gospel of Christ. While the settlement movement was new in the South, it was but the modern incarnation of the principles which John Wesley preached and practiced in his early ministry in England. He provided a poor man's bank, a poor man's lawyer, a poor man's doctor, a factory for the

Wesley's
Many-Sided
Ministry

The City

unemployed, a household salvage corps, a prison mission, the first cheap printing press, free public libraries, and even an associated charity. With this charter of Methodist rights the women felt free to undertake any enterprise which purifies and uplifts human environment. Because of the opposition of some of the preachers, which made it difficult in certain sections to raise funds, and because of the desire to magnify the relation of these settlements to the Church, they are called Wesley Houses.

The Wesley House furnishes day nurseries "Inasmuch" to care for the babies of toiling mothers, kindergartens for children, night schools for boys and girls who have had no chance for an education, mothers' clubs for women who are ill prepared to fulfill the ministry of motherhood, clinics for the sick, milk stations for the babies, gymnasiums, Sunday schools, and Bible classes. There are more than seven hundred thousand cotton mill people in the South, of whom it is said forty per cent are illiterate. From nine to twenty per cent of these people only are affiliated with some Church organization. The need of the Church's ministry to these is apparent.

The Wesley House has served as an interpreter of the people in industrial centers, and has tended to the Americanization of foreigners, as well as to their Christianization. The last reports show forty-one Wesley Houses or other social settlements, reaching 2,400 homes in

Making America Safe

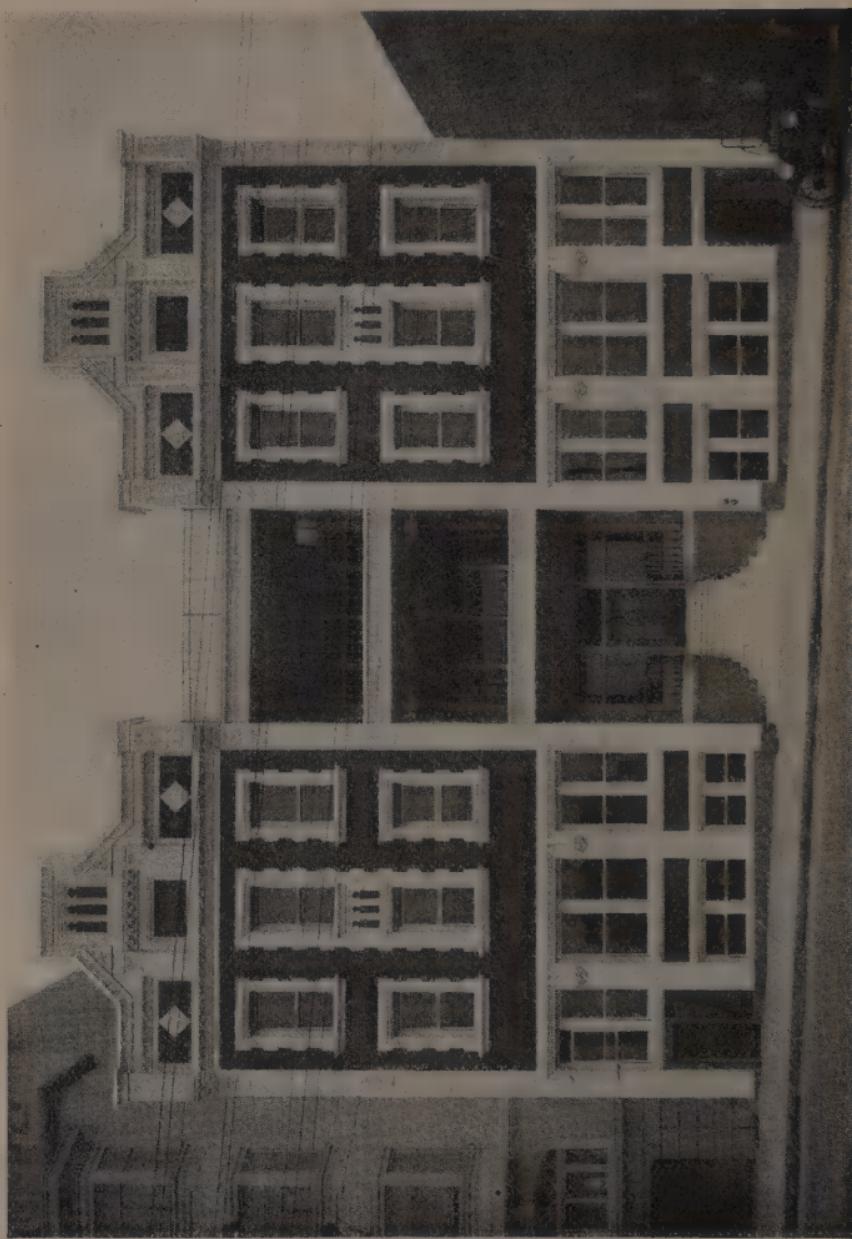
communities with an aggregate population of 317,572 people, to whom nearly a hundred deaconesses and missionaries give their lives in abandoned service. This work brought more than a thousand women of leisure into volunteer service for their less favored sisters, each contributing some hours each week to some sort of work in the Wesley House. Seventeen hundred women, members of City Mission Boards, work in these uplifting, soul-saving stations. By sharing life they have come to have "life more abundant."

The
Bethlehem
House

The *Bethlehem Houses* stand as the incarnation of the spirit of helpfulness between the white and colored people. The governing boards of white and colored people relate the educated negro to the needs of the less fortunate masses. The Bethlehem Houses stand for the training of negro women in home making, child rearing and right ideals. They stand for the protection of young girls and prepare them for the woman's task in the world. They help to educate the children for good citizenship. They seek to impress upon civic authorities the necessity for clean and healthy living conditions, to bring about racial coöperation and to reduce friction between the races. The usual lines of settlement work are conducted in these Houses.

Co-Operative
Homes for
Young
Working
Women

Fifty-nine per cent of the women of the United States between the ages of sixteen and twenty-five are engaged in gainful pursuits. As



Mary Elizabeth Inn, San Francisco
A Home for Working Girls, the Gift of Mrs. L. H. Glde

The City

the effort of city evangelization progressed it became evident that the protection of the young girl who comes from the country to enter the industries of the city is paramount. The cheap boarding house, with its attendant associations, was seen as a menace to the girl who is ignorant of the ways of the world. It was seen to be not only better, but easier, to protect her from harm than to rescue her after demoralization has been suffered. At Waco and Houston, Tex., Lexington, Ky., Corinth, Miss., Savannah, Ga., Richmond, Va., and San Francisco, Southern Methodist women have for some years maintained institutions which throw about young women a wholesome environment. With the development of industries in the South such homes must multiply, for the "gospel requires that every man and woman be granted an opportunity to be good, just as every seed has a right to demand fertile soil if it is to bear good fruit."

The establishment of the Institutional Church at Kansas City, in an industrial community of twenty thousand people, mostly foreign born, is the beginning of a larger program for city evangelization. This beautiful building furnishes not only the usual church facilities, but also club and class rooms, kindergarten, day nursery and gymnasium, with living apartments for deaconesses. It is equipped for industrial work, music classes, business courses, social

Beginning a
Larger
Program

Making America Safe

Meeting Every Need

occasions, and every demand the neighborhood presents. A general manager, who supervises the work and the finances of the institution, is appointed by the Conference. A pastor is appointed also, while the City Mission Board maintains the institutional features and supports four deaconesses, who carry on social, educational and religious work. The Americanization of many Italian people in this community and their attachment to the Church has already vindicated its establishment. The Daily Vacation Bible School also is a factor in this work. The enrollment of 119 last year included Americans, Jews, Italians and Syrians.

Homes for Friendless Children

The work of the deaconesses among children in the Kansas City Juvenile Court revealed the need of a receiving home for little culprits or helpless children, until they might be permanently located in some institution or returned to their parents. A magnificent property was deeded to the Methodist women of Kansas City for this purpose, and the City Board and the Church have opened it as the Spofford Receiving Home. The Boys' Hotel Association, which provides for friendless boys over six years of age, is another feature of our work in Kansas City, as is also the Octavia Hill Association, which provides apartments at nominal prices for working women, under clean, wholesome conditions.

Kingdom House, St. Louis, in an industrial

The City

community of 45,000 people, is maintained by the City Board of Church Extension and the City Mission Board. Two large buildings furnish quarters for deaconesses and other resident workers, industrial classes, day nursery, kindergarten, library, social rooms, noon day lunch room, clinic and church service. A playground is a part of the plant and is a great boon to the children and young people of the community. A pastor is appointed by the Conference. The program for the week covers—

Kingdom
House, St.
Louis

Moving Pictures, Girls' Clubs—Blue Bird and Hearth Fire, Pure Milk Distribution, Kindergarten, Clinic (four times a week), Boy Scouts, Sales of Clothing, Prayer Meeting, Friendly Visiting, Sewing Classes, Cooking Classes, Day Nursery, Daily Luncheon for Young Women, Basketball and Folk Games, Mothers' Clubs, Sunday School, Girls' Missionary Society.

The women of Nashville, Macon and Birmingham maintain two and three settlements or Wesley Houses in as many different types of communities in their respective cities. The program varies according to the community need and opportunity.

At Richmond the Virginia Conference and the Woman's City Mission Board conduct the Methodist Institute in a large, neglected community. The usual lines of settlement work are carried on, with the addition of a home for

Methodist
Institute,
Richmond

Making America Safe

young working girls, known as The Wilson. For years a midnight mission also was conducted for the betterment of stranded men. After the State-wide prohibition laws went into effect this mission was closed, as there was no longer need for its existence.

St. Mark's Hall, New Orleans, has wielded an influence in the large community of one hundred and fifty thousand people below Canal Street. The activities of this mission have been enumerated in the chapter on work among foreign people.

Trinity
Church, Los
Angeles

Trinity Church, Los Angeles, has a different ministry, but one perhaps more far-reaching in results. The magnificent auditorium, with its wonderful organ and multiplied parlors, invites strangers and residents to some form of service every day of the week. Through its social service department an employment bureau is maintained. A reading room and a rest room are open daily. The Sunday program is strenuous. It opens with a half hour picture show of educational or moral value. The Sunday school occupies several smaller auditoriums. The mid-day preaching for adults follows, with an average attendance of eighteen hundred. At the same hour the Junior Church is conducted, with a sermon adapted to the child's understanding. This Junior Church is a miniature organization, with board of stewards, orchestra and pastor. The day nursery cares for the babies while the



Waiting for the Doctor, St. Mark's Hall, New Orleans

The City

mothers enjoy the morning services. At three o'clock there is a concert which draws many to the church. At four-thirty the parlors are thrown open for a pleasant Sunday afternoon social hour, to which strangers and lonely people are invited. The Epworth League holds a service at seven. The evening sermon is preceded by a ten-minute open forum for the discussion of timely moral or political subjects. After the preaching an old-time *experience meeting* is held, this being one of the most popular meetings of the day. Special effort is made to reach the young women of the city. Club meetings, daily luncheons, missionary societies, and social service programs keep them busy and attached to the Church. A no less comprehensive program is furnished the young men, ranging from gymnasium to the Layman's Missionary Society. Trinity is a church for the whole family. Two other churches are correlated with Trinity, each served by one of the three pastors appointed by the Conference. The Toberman Clinic and Wesley House is also related to Trinity, and furnishes opportunity for the expression of some of the religious fervor generated in this great power house.

At Shreveport, Louisiana, First Church is equipped for similar community service.

Full of gratitude for the great things our Church has done in the city, we look forward to still greater things yet to be accomplished. Our

Making America Safe

first step should be to strengthen all the work we are now conducting. Not one of the many lines of endeavor can be neglected, and not one can do its work thoroughly without an increase of workers, money and vital interest, supplied by the Church. We have resources that have never been touched, and we can, if we will, supply all that is necessary to occupy adequately the great cities of the South.

Imperative
Needs

Instead of thirty-eight organized City Mission Boards, we ought to have a hundred and thirty-eight. Every city and town of 2,500 population or over should have an organization to administer to it fully the gospel of Christian service. The Home Department of the Board of Missions is asking for five million dollars during the next five years, in order to advance the work up to the limits of the present sense of need. The Church could make no better investment. There should be a great consecration of life, both of men and women, to fill the places already waiting for trained workers.

An earnest study of the city and its environment should engage the attention of every Christian citizen. Every man who labors to build up the Kingdom of God must recognize that a religion that is willing to see men and women and little children struggle for life is neither sane nor consistent, unless it strives to give them opportunity for wholesome social environment and positive spiritual life. The

The City

establishment of the kingdom means not only saving the individual, but saving his environment also. "Where is thy brother," is a question God puts to men today as surely as he did to Cain. "Where there is no knowledge my people perish," is the voice of prophecy today, as it was in the days of Isaiah.

The enactment and just administration of wise laws relieve much of the pressure on human life. If there is a call for Christian patriotism at any point in our national life it is the high task of administering the municipal affairs of our great cities. The Church can perform no more righteous service than to see that none but Christian patriots shall govern our cities. "Golden Rule" Jones demonstrated a decade ago that city problems, industrial conflict and race antagonisms are soluble under the law of love laid down by Christ, twenty centuries ago.

Christian
Citizenship
Demanded

Furthermore, there ought to be a comprehensive plan of coöperation with the Home Mission Council and the Federal Council of Churches. No town or city ought to remain longer without a federation of Churches, for only through such an agency can duplication of effort be avoided and forgotten places be discovered.

Co-operative
Effort

There should be some central headquarters in every large city, where denominational institutions and people separated by miles of congested traffic can meet together. Methodist

Making America Safe

Boards of Church Extension, City Mission Boards and Church committees can economize time by meeting in some such central place. A clearing house for Methodist work for the redemption of the city could be set up in every such center.

A Large Program

"The high task of reconstruction is not for diplomat or statesman only. The Church can outline to a waiting world the moral task of the future." To Southern Methodists the Centenary appeal is a summons to a larger effort and a bigger program for the salvation of the growing city. There must be *rescue missions* for years to come, to gather and sift the chaff that abound in our modern civilization. The "Midnight Mission," the "Helping Hand"—whatever name you care to give it—must be kept going, but it must be alive with hope and the assurance of that power which "saves to the uttermost." Men want human sympathy when they are down and out, but more deeply yet they want divine help in recasting their lives. Employment bureaus, cheap beds, emergency loan funds, meals within the reach of stranded life, should be part of this human effort to help the brother in need.

The Indifferent Rich

For the opposite class—those who have no need they can not supply out of their abundance, those who are satisfied with husks of pleasure and self-indulgence—a definite program must be wrought out. Save the indifferent rich! Save

The City

the group debauched with the pride of learning! This must be the slogan of the Church in this second century of Methodist missions. Churches like Trinity must be multiplied. A wealth of skill, culture and life must be consecrated to the service of the world, operating through such full-rounded Gospel agencies. No ordinary preacher should occupy the pulpit, but a prophet whose voice can reach the stranger, the scholar, the business man. He should be a man of large personality and deep religious experience, and he should be given over wholly to his ministry, free from the necessity of financing the work. The force of the city's Methodism should be back of him. Associated with such a pastor there should be evangelists who go out into the community with messages for the homes. There should be also groups of deaconesses who will find the homes where people have long since lost relation with the Church, or unite those who have been awakened in great endeavors for the world's redemption. There should be a thoroughly equipped director of religious education, for such a church should become the center of religious training and of social service. Like Trinity, such a church should relate itself to groups of smaller churches, set to meet the demands of different communities. The results realized by such an organization are quickened, redeemed lives, specialized supervision, economy in workers, unity in work. The appeal of so

Making America Safe

comprehensive a program challenges the world to acceptance and coöperation.

The Wesley Houses, Bethlehem Houses and the other social centers which have served the industrial classes, foreigners and negroes, must keep up their work. The great function of these institutions has been that of interpreting peoples and classes to each other and establishing points of contact for the Church with the religiously indifferent. This ministry must find in the future many and varied fields of operation. These centers of social evangelism have been no mean asset in city evangelization, but they have been too limited in their ministry. They have served women and children, but it remains for the laymen of the Church to have part in their program if large numbers of men are to be reached.

The Down-Town Church

The down-town church should serve as the social welfare and religious center of the down-town community. Like the Institutional Church in Kansas City, St. George's in New York, and the Morgan Memorial in Boston, these churches should serve a wide range of human need. Provision for day nurseries, kindergartens, music, industrial schools, gymnasiums, swimming pools, clinics for the treatment of sick people, clubs for mothers, for boys and girls, libraries, rest rooms, parlors for social community gatherings, space for industrial work, lodging houses for working girls, auditoriums for men's meetings,

The City

provision for public discussion—all should be arranged for in the construction of the buildings. The church must furnish the social and recreational opportunities no longer provided by the homes. There is no limit to the kind of service a community church can render. The character of pastors, deaconesses and social workers will determine its helpfulness and power. If the church is located in the neighborhood of a polyglot people, special effort should be made to secure workers who speak the languages and understand the habits of the people. Public dance halls and the like provide for these human needs, and it behooves the Church and Christian society to set up counter attractions under influences that elevate, Americanize and Christianize.

The need in the South for such community churches for the Negro is too apparent to admit of discussion. "Black Bottoms," "Tin Cup Alleys," gambling dives, low dance halls, can be obliterated only by the introduction of opportunities for higher, cleaner community diversion and inspiration. The expulsive power of the *best* is the leaven that will lift these poor people out of sin and vice and race antagonism. Christian people have it in their power to start counter currents to those which make the race question dangerous and alarming. It would pay the Methodists of the larger Southern cities to lead in the building of such Negro institutional

Enlightening
"Black
Bottom"

Making America Safe

churches. An advance step must be taken by the Church in the direction of better adjustment between the races in the South. With a brighter hope and a firmer purpose we must take up the race problem, and never turn away from it until it is settled in a way pleasing to our Lord and Master.

The Methodist churches in residential sections are meeting the demands of the communities. The membership is generally larger, better trained and able to support the church more liberally. It is easier for such churches to get prepared preachers. Many of these churches find larger life by assuming the support of foreign missionaries, or by the support of mission work in some needy section of the city.

More and more the cities are adding suburbs and the upkeep of family churches in the suburbs is one of the questions of our day. The waste of denominational institutions set up against each other in these suburbs and in small villages presents a serious problem to the citizen who is more Christian than sectarian. This problem will persist until Christian unity masters the magnitude of the world problem.

An advanced step should be taken toward the better training of pastors and laymen for city mission work. The Woman's Missionary Council insists that deaconesses and city missionaries must have special training before they undertake their work, but we have not yet

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thought it necessary to give mission pastors similar preparation for work in the same field. City missions can be properly advanced only when regarded as a highly specialized task of sufficient importance to be held as a life calling. It is not primarily the fault of the pastor who serves the city missions and social settlements that he is not as well prepared as the deaconess with whom he coöperates; the blame should rather be placed on the Church which does not insist on his special preparation.

We shall never call strong, capable young ministers and aggressive laymen to the work of redeeming our cities until we class city missionary activity as a worthy vocation for an ambitious life. Work in a city mission or social settlement is too vital and important to be handed over to men who are looking to an up-town church, or to those who regard it as temporary and of minor consequence. City missions will call out our best men when held before them as a sufficient life task demanding special preparation.

Among the problems that confront the twentieth century Church is the tendency of college and university trained men and women to ignore their denominational calls for service. The liberal appeals of philanthropic and social service organizations to the serious minded have turned many such from the appeal of the Church. To them service to humanity is service to God,

A Worthy
Vocation

Saving for
Service

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and they forget the continued commission of the Church.

A question far more important to these young people than that of place of service is that of definite religious life. There are more Methodist men and women in State colleges and universities than in our Methodist schools. Religious instruction is prohibited in these State schools, of course. To be sure many noble men and women in their faculties are unconsciously molding life by the power of Christian personality. There are others, however, who wield positively anti-Christian influences by the same power of personality. The State commands resources not available to the denominations and Methodist students go where they get what they want. The Church must take steps to meet this situation. While denominational teaching can have no place in the curriculum of the State school, it can erect an attractive church and place a magnetic pastor in the school community. A Church dormitory near the campus, with positive Christian atmosphere, can do much towards anchoring the children of the Church in the faith of their fathers. Any adequate program for the salvation of the city must include plans for holding Methodist sons and daughters for Christian leadership.

Another advanced step which the Church must take is in the direction of Christianizing the industrial life of the city. We have seen

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the readiness with which corporations contribute money and advice for the operation of welfare work, some of them with perfectly good motives, others doubtless preferring welfare work to a more radical scheme of improvement. Some industrial enterprises do not encourage the kind of social service the Church offers, preferring a program of betterment that has less of the Christian motive. In many other industrial centers the Church is given cordial endorsement so long as it stands in the narrow zone of neutrality between employer and employed and undertakes the role of pacifist between contestants.

We ourselves sometimes give place to the thought that the differences between capital and labor are eternal and never to be harmonized, and that the Church had best be an amiable spectator in the gigantic struggle. Such an attitude is intolerable. If there is to be a fight, the Church must be in it. We are not allied on one side against another in a class dispute, neither do we form a third, isolated class. We believe that there is such a thing as justice and democracy in industry, and that the Church is going to speak the word that will usher in a better day for all workers. Welfare work is good, but we cannot be satisfied merely with patching up the wreckage our present system creates.

**The Church
Cannot be
Neutral**

The war has taught us an entirely new truth

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about industrial readjustment. The interests of employer and employed are not antagonistic, but identical. There are no irreconcilable differences in the world of labor. Those who have bank accounts and those who receive pay envelopes are bound together by a common destiny. The unifying bond is the obligation upon every one to make the world a fit place to live in. Industry can find a way to give every man a fair opportunity to achieve his best life of hope and satisfied ambition. It is not at all certain that the wage system will be able to survive the shock of the war. In the days of peace we shall be driven to the necessity of finding an ideal of democracy as great and commanding as that which the war brought forward. We may not be able to state the full terms which that new patriotism will assume. But it will demand for all workers the possibility of a healthy life and worthy citizenship. It will inject more democracy into the control of industry, and it will use surplus wealth for the common good. Labor itself must be transformed into an agency for the making of character. It is the mission of the Church to inspire industry with that new motive and help toward the attainment of that nobler objective.

The Church must take steps toward the abolition of vice in the city. We have a few rescue missions and a few homes for delinquent girls. Every attempt we are making in the

The City

direction is well worth what it costs. It is our solemn duty to enlarge and strengthen this form of service until it is on the conscience of every member of the Church.

But rescue is not the solution of the vice problem. We rescue a few women every year, but one hundred and ninety-two girls go into prostitution in the United States every twenty-four hours. We have lost 36,151 men in our war in Europe, and the whole nation mourns. Every year seventy thousand women and girls die in houses of vice in the cities of the United States, and the nation scarcely takes notice of the fact. As many of our young men of draft age were kept out of military service because of venereal disease as composed the American Expeditionary Force. We have more sickness, disability and death in our land from vice diseases than from any other cause known to medical science, with the possible exception of measles. The innocent suffer more than the guilty, and the sins of this generation live on to blight the lives of children a hundred years in the future.

Vice flourishes through ignorance and the failure of social control. We can never overtake the evil by dealing with individuals alone; the causes are social and the remedies must be discovered in a Christianized social order. We can never hope to conquer these evils by dwelling exclusively upon the horrors of personal and

Rescue Not
the Solution

The Fearful
Toll of Vice

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social contamination. We must learn how to make a friend of the sex impulse in the attainment of our physical, mental and spiritual perfection.

Groping for
the Answer

The Church has not yet found the way to enter upon this most vital of all educational programs. The problem is beset with enormous difficulties, prejudices and hypocrisies. But while we delay the oncoming generations acquire the same misinformation and fall into the same false modesty which have caused the downfall of untold thousands. The war made it necessary to institute measures inside our training camps to correct the evils of civilian life, and so well have the war and navy departments done their work that the enlisted men are less subject to temptation than any body of men of equal numbers in civilian life. It has been demonstrated that vice can be controlled when men have the will to grapple with it.

Sex education and vice control are necessities in the civilization that shall come after the war. The control of vice is a matter for legislative halls, courts and executives; *education* in the idealism of sex life is the function of the Church. The next great social victory of the Church, after national prohibition has been enacted, must be in the direction of nation-wide sex morality.

The salvation of the cities of America is a master task. Human plans and super-zeal, masses of brick and mortar in well-appointed

The City
Saved

The City

A Centenary
Dream

buildings, supported by all the wisdom of the law, cannot achieve the task. Yet in the Centenary celebration of Methodist Missions we dare dream of a Christian city, where helpless childhood and weary men and women shall be made strong. We dare dream of the end of the strife of races and the passing of the haunts of wretchedness. We dare dream of a time when greed and selfish indulgence shall no longer allure. We dare dream, because we dare believe that out of the great volume of intercession which the awakened Church is sending to the Master-Maker, renewed consecration and zeal will come to the Methodist fold. We dare believe because *His word* assures. Of ourselves and of our human plans we cannot expect much; but of Him and with Him—everything! We must believe that He will

"Make haste to heal these hearts of pain,
Among these restless throngs abide,
And tread the city's streets again
'Till sons of men shall learn his love
And follow where His feet have trod;
'Till glorious from the heaven above
Shall come the city of our God."

Centenary
City Program

The City Mission Program of the Centenary provides first that there shall be wrought out and thoroughly coördinated a comprehensive city mission policy, on the basis of which considerable sums will be spent in the larger cities

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of the South in the erection and operation of Institutional Plants, Wesley Houses and Co-operative Homes, Methodist Dormitories at the various State college centers, Evangelization, etc. The number of deaconesses and city missionaries employed is to be greatly increased. This program is rather flexible but will involve an expenditure of at least \$2,000,000 in the five Centenary years. The program for the city work of the Woman's Department alone involves the expenditure of \$442,000. Much of this work cannot be enterprised until adequate city mission organization has been effected in the various centers.

DISCUSSION

Mention seven great problems the modern city presents to the world.

Can legislation control these problems?

Has the Gospel enough power to change the modern city?

Outline the methods of city evangelization, followed today by the Methodist Episcopal Church, South.

What is the function of the Wesley House?

Does the work of the Wesley House vary largely from John Wesley's program?

Outline the possibilities of a community church.

Why does a church like Trinity, Los Angeles, suggest service in other up-town districts?

Is there over-lapping of denominational enterprises in our Southern cities?

Is the ministry of our Church equipped for the community or institutional church?

Mention four lines of service recommended for the city.

Shall the Church have part in the labor problems of the city?

Why must there be rescue missions?

What part shall the Church have in educational work along the relation of the sexes to each other?

Why are Church dormitories at State Universities becoming a necessity?

How are we to hold the college and university men and women to service in cities?

THE TWENTIETH CENTURY RURAL CHURCH

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

Psalms 24:1.

"Competition means death; coöperation means life."
—*Kinsley.*

"The land question is ultimately a religious question. For the management of their land the whole nation is responsible to God, but especially those who own or manage estates. This is a sacred office."—*George Adam Smith.*

"The problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals. The world can be saved if the Church does not save it. The question is, can the Church be saved unless it is doing all in its power to save the world?"—*Graham Taylor.*

IV

THE TWENTIETH CENTURY RURAL CHURCH

THE rural church of the nineteenth century made immense contributions to the world's welfare. In large degree it furnished the ministry, Bishops, college presidents, presiding elders, pastors and local preachers who came in the main from the country church. The same is largely true of the lay leadership of the nineteenth century—stewards, Sunday school officers and teachers, missionary leaders, etc.

A General Statement

Then, too, the country church furnished not only the leadership, but also the rank and file of the membership. From the beginning of the nineteenth century till near its close there was a steady exodus from the country to the city. Merchants and bankers, lawyers and doctors, machinists and unskilled laborers in the cities came from the country. It would be difficult to surmise what the city church of the past century would have been but for this steady increment from the country churches. The moral stamina, the spiritual aggressiveness of the city church of the past (and it had no surplus of these), came from the rural districts. Without exaggeration or partiality, it is unquestionably true that the nineteenth century rural

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church was the mightiest power for good in America.

A Momentous Question

Will the rural church of the twentieth century continue to be the basis of supply for ministerial and lay leadership? Is this basis of supply dependable? Is the rural church of today fostering the ideals and developing the character that will be to the Church of the future what its products have been to the Church of the past? This is indeed a momentous question. Will the soil continue to produce foodstuffs, will the earth still yield up the ore, will the fountains continue to supply water—none of these questions are more important than the question whether the country church will continue to supply preachers for our pulpits, stewards for our churches, superintendents for our Sunday schools, leaders for the missionary societies, ideals and spiritual resources for the city charges? Every lover of his Church will ask this question with great solicitude. A negative answer would bring sorrow into many anxious lives. What is the present status of the rural church?

Signs of Decadence

Thousands of our people believe that the country church of today is not what it was in the days of our fathers. Presiding elders report that many old circuits have been abandoned. Circuit preachers give distressing accounts of depleted charges. Thousands of the most prosperous and most ambitious families have

The Twentieth Century Rural Church

moved to the towns and cities. The lure of the city has captivated not only the man with money-making ability, but his ambitious sons and daughters. Many of these families were the leaders, the main dependence for the life of the country church. Now their houses are occupied by renters. The distressing fact develops that forty per cent of the farmers in the South are tenants. The tenant is not likely to possess the leadership of the owner, certainly not his financial ability; and worse than all that, he is not permanent. Many rural churches which have fairly good leadership one year may have none the next. Most any rural community can have fairly good church organizations that has a faithful Sunday school superintendent and a good and faithful steward. Cases have been known where among tenant farmers religious conditions seemed to flourish for a year with two such men; but the next year these two tenants moved elsewhere and the following year the community was almost without religious services. One of the near-impossible things is to have a permanent and efficient church among tenant farmers.

Another cause for the decline of the country church is that many formerly agricultural communities have changed into mining camps and the native farmers have been displaced by foreign miners, speaking a strange language, and with different ideas about life and religion from

The Lure of
the City

Farmers
Displaced

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those held in the days of the good old strong country church. Dilapidated farms, decayed church houses, abandoned homes tell the sad story. The few natives who are left in the community cannot keep churches and schools up to the former standards. If this were an imaginary case, an isolated incident, or one confined to a particular country or state, it would not be so serious; but many such cases can be found in nearly all the States of the South.

Irresponsible Preachers

Yet another factor accounts for the decadence of the country church. Irregular and irresponsible tramp preachers invade some rural communities. Protestant people who have put their hard-earned money into building houses of worship sometimes open them to these irresponsible propagandists. They may be "rollers" or "jumpers," or speakers in unknown tongues; but whatever they may call themselves, it is not much short of a crime for our people to allow their churches to be used by men whose work destroys respect for the very Church that shelters them. All these so-called preachers who cannot show credentials from an accredited ecclesiastical organization should be barred from our churches. There are today many communities once peaceful but now rent in twain, yea, into numberless factions, by the coming of these "ites" and "isms." Every community ought to have in spirit if not in fact a sign that reads: "*Irresponsible tramp preachers keep out.*"

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Many good people seeing that the country church of today is not so efficient as was the country church of the past, pine for the good old days of long ago. They want the nineteenth century church reproduced in detail for this age. Suffice it to say that any such thing is impossible, impracticable and undesirable. What the country church of today should do is to serve humanity in its needs today as effectively as the nineteenth century country church served the people of that day. Trying to go back to the methods of former years in church work would be like putting new wine into old bottles, and we have some divine admonitions not to do that. While the essentials of the Gospel are the same in all ages, methods of administration change as do agricultural methods, educational methods and the human side of all things.

“Our little systems have their day,
Have their day and cease to be,
They are but broken lights of Thee,
But Thou, O Lord, are more than they.”

We should no more think of displacing the up-to-date methods of present-day rural church work by those of former days than we would displace the automobile with the ox wagon. But this is the serious question: “Is the rural church of today serving the rural people of today as effectively as did the rural church

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serve the peoples who lived in former days?" A negative answer is most distressing. Probably all governmental and ecclesiastical commissions which have reported on the rural church of today will agree that it is not doing for the rural people of the present what the former rural church did for those living then. Among all who love the Lord such a situation is indeed distressing. If the base of supply is not holding up the ideals, not producing the characters, not furnishing men for pulpit and pew, one of two things must be true: We shall have to look elsewhere for our supply, or the Church, in both city and country, will decline. If the ideals of the rural church have been lowered and the morale weakened, the leadership of the future, if it comes from this source, will be less efficient than that which it furnished in the past. Such a condition is all but pleasant to contemplate. Visit a country church today, listen to the preaching, the singing, note the condition of the house, get the atmosphere of the church life, and you will likely be disturbed about the future leadership of the Church.

1. It must have a more efficient ministry. If the country preacher is to type the preacher of the future, if he is to minister to the future lay leaders of the church, if from his congregation are to come those who will lead in both Church and State, who in this wide, wide world has a more important work than he? Who is suf-

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Ministerial
Leadership

ficient for such a task? The conviction that men of superb ability should be secured for metropolitan pulpits, that men of real leadership should be placed on districts, that men of literary ability and editorial instincts should be placed in editorial chairs, that efficient men should be sought for every department of our church work, is not new. But it is passing strange that for the place where most men have been called to preach, the place from which we received our leaders in both clerical and lay ranks, the country church, least attention of all should be given to the selection of a minister. Many of the obscure circuit preachers who were kept there because they were not supposed to be capable of taking care of a station were men of heroic mould and in the sweet bye and bye will wear a crown of honor that others who received promotion will not deserve. The circuit preacher is dealing with greater potentialities than any city preacher. Why should his place be thought less honorable than the city pastor's? Does he not need efficiency as much as his urban neighbor? Why should it be thought a thing incredible that the most efficient and best equipped men should be sent to the rural districts? The country pastor has not been made to feel that his place is as honorable, as important, and demanding as high a degree of proficiency as the city pastor's. When he was changed from a circuit to a station all his friends rejoiced and

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congratulated him. When men of excellent equipment were sent to the country some have thought of them as "burying their talents." We need some radical reconstruction of ideas and policy. If we do not put efficient men into the rural districts Methodism will decline in the country. If it decline in the country, it will decline everywhere.

2. In the second place the country pastor must be better paid. The dread of going to the country and the anxiety to get away from the circuit are not due wholly to the fact that the city is more attractive to the preacher than the country. It is due in part to the inadequate remuneration the country pastor often receives. The salary scale in many circuits is a disgrace to Methodism. The fact that last year more than eight hundred of our pastors received less than four hundred dollars for a year's work ought to put crimson on our cheeks. The fact that more than a thousand—one-fifth of our itinerant ministry—received last year less than five hundred dollars each ought never to be true again. How men with families, some of them large families, with the present high cost of living, can maintain their families, pay moving expenses and meet the other necessary expenses of a family, is an economic wonder and a mathematical enigma. With more than fifteen hundred pastors receiving less than six hundred dollars each in such times as these, it is high

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The Tithe is
the Lord's

time that provision be made for adequate support for the over-worked, poorly-paid country pastors. The people within the bounds of the circuit can pay more. Not one farmer out of a hundred pays a tenth of his income to the Lord. If all farmers and farm hands would pay one-tenth to the Church, every country pastor on a fairly well developed circuit would receive from a thousand to fifteen hundred dollars. Conference boards of missions, some of them at least, should take more seriously the problem of providing ample remuneration for country preachers. "The strategic centers," "the crises," "the unparalleled opportunities" of the city have caused many boards to neglect the sparsely-settled rural communities whose demands do not seem so urgent and where investments do not offer such immediate and large returns. Conference boards of missions are asked to consider with great care the claims of the country places. The General Board of Missions, through its Home Department, must do larger and better things for the country church. The time should come in the near future when there will be a superintendent of rural work, constituting a department of home missions.

If all parties concerned will coöperate, adequate salaries can be provided for rural pastors. If the rural members will pay as the Bible teaches, if conference boards of missions will take more seriously their responsibility for the rural

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charges, if the Board of Missions will invest more liberally in rural work, if the whole Church will wake up to the fact that we have been neglecting this base of supply, the poorly-fed, poorly - clothed, poorly - housed, poorly- paid country pastor will be no more!

Service Every Sunday

3. The third requisite for an up-to-date country church is service every Sunday. There was a time when a monthly service seemed to meet the demands. But not so today. There was a time when the farmer was satisfied to get his mail once a week. Many thousands of families sent to the postoffice once each week for their mail, sometimes having to send several miles. To-day, thanks to rural delivery, the farmer gets his mail daily. He feels a sense of isolation if he does not get his daily paper. Every church house built and owned by Methodists ought to be used during "business hours" as surely as a bank is open during business hours. Banks are supposed to be open for business daily from nine to three. It is only on exceptional occasions that they are justified in closing their doors. Business hours for country churches are Sunday mornings and Sunday evenings. (Any others may be used also). It ought to be as unusual for a church to be closed Sunday morning or evening as for a bank to be closed during its business hours on week days. What is the actual situation? We have in round numbers about twenty thousand church organizations.

The Twentieth Century Rural Church

A little more than two thousand are stations and of course have weekly services. Eight hundred have preaching twice a month. *More than fifteen thousand country churches of our denomination have preaching but once a month.* Three-fourths of our churches are unused every Sunday. Such intermittent and remittent service will never meet the needs of this age. We must so reorganize our country charges that no house owned by our Church shall be closed during business hours, except for special reasons.

The local preachers can help much more than they do. Many of them would be glad to co-operate in a scheme that would supply every pulpit every Sunday. Thousands of laymen should be utilized. The Laymen's Movement has sometimes been complained of as having done so little by presiding elders and pastors who have not sought to use the laymen at all in filling vacant pulpits. In some cases laymen from city charges would go to contiguous country places and hold Sunday services. Great discretion must be used here. A bunch of city people going out into the country in a patronizing way will do more harm than good. But successful business and professional men who really love the country people and laboring men who have been developed for public service can do much good by going to the country for Sunday meetings. But by far the largest part of these vacant pulpits should be filled by country men

Use Local
Preachers and
Laymen

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and women who live in the bounds of the circuit or contiguous to it. The country has many men and women of unquestioned piety who could hold helpful services among the people who know them.

Consolidation Needed

4. The fourth essential is to have fewer churches. Many rural communities are trying to maintain, or to have maintained for them, too many churches. Not every good Methodist can have a church house adjacent to his farm. Better roads and improved methods of travel have greatly reduced the number of churches necessary in the country. It is out of the question for every denomination represented in a community to have a church organization of its own. Some readjustments will have to be made. Many abortive efforts have been made. Perhaps the idea of a "union church," with no affiliation with any particular Church, has suggested itself oftenest, been most frequently tried, and of all experiments has been found least satisfactory. Such churches, if churches they may be called, seem to flourish for a season, but soon decline or die. This plan is not recommended here. In one small community a religious census was taken and it was found that thirteen different denominations were represented. They agreed to organize a new church of a denomination not represented in the thirteen; it happened to be a Congregational church. Be it said to the discredit of the

The Twentieth Century Rural Church

Methodist and Baptist Churches that they afterwards entered this community and each built a house. Perhaps the most frequent experiment is to take a religious census and let the Church that has most members organize and others agree not to organize. If all can go into the one church it is a happy situation. There are, however, some rigid denominational tenets and ceremonies that render such a course almost impossible in some cases. Let us take a concrete illustration: Suppose in a given community it is found that there are more Baptists than any others. Some Methodists and Presbyterians in the community will not submit to rebaptism by immersion. What shall be done? Let all who will unite with the Baptist Church by their method do so. Let those who cannot thus unite be received as "associate members." Let "associate members" contribute to the support of the local pastor, but pay their money for missions and other benevolences through their own denomination. This rural church should have a resident pastor. He should cover a territory with a radius of about five miles. (The school house should be at the same place and the community should have also a resident school teacher. The school should run nine months in the year and take all the teacher's time). With a church house and a school house every ten miles ample provision can be made to pay adequate salaries to both teacher and preacher

A Working Plan

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and keep them constantly in the community. It is better and cheaper to provide conveyances than to build more houses. Let the predominating denomination be the sole church in the community. As suggested above all who for any reason cannot be full-fledged members should affiliate as "associate members."

A Program Four Square

5. Finally, the country church of today must minister to the whole man. It must have a social service program, an educational program, a recreational program. The church that ministers exclusively to the so-called spiritual side will not reach the multitudes of today. But the church that ministers to the needy, feeds the hungry, clothes the naked, cares for the sick and the distressed, will reach the masses. Now Christianity is love. Love functioning normally ministers to the whole man in proportion to the importance of his several needs. Any undue importance attached to social service to the neglect of the soul is not love functioning normally, but an inversion of the natural order—a pushing of primary things into secondary place and secondary things into the realm of the primary. But after all, social service offers an opportunity for the immediate, concrete expression of love. The country church that puts all the emphasis on the sweet bye and bye and ignores the prosy now and now, with all its urgent calls for service, will not enlist, grip and develop country life. Whatever educational

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help a country church can give ought to be given. The church and school (it has already been said they should be near each other, at the educational and religious center of the community), should be the recreational center of the community. Sports, pastimes, amusements, should be under the auspices of the church and the school. If the preacher and teacher enjoy games and sports so much the better. If they cannot lead in these matters, somebody under their direction should be employed to do it. Our country people must know that the church is its best and most helpful friend. It is the business of the church not to repress life, but to foster and direct it. The country church as a center for social service, education and recreation ought to be a mighty power, and will be.

The rural situation is far from being hopeless. Indeed, no other class of men has so bright a future as the farmer. The national and State governments have determined that the farmer shall have an opportunity to avail himself of the most recent discoveries in agriculture and horticulture. The vast sums of money for agricultural schools, the numberless agents sent out to hold institutes, the voluminous literature prepared for the farmers and distributed to them without charge, the increasing number of young men choosing scientific farming rather than a professional career—these and many like signs show us that the dawn of a new day is at

**The Rainbow
of Hope**

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hand for the farmer. Farm life need no longer be isolated and lonely. The telephone has put the farmer on speaking terms not only with his neighbors, but with the world. Rural mail delivery enables him to sit down at night and know what has happened throughout the world during the day. The automobile has put the city at his disposal, with whatever good things it has to offer. He can now do his day's work, motor to the city, miles away, for a concert or lecture, and return the same night without undue loss of sleep. The high price received for what he produces is most fascinating. He who can forecast the future sees clearly that for years to come, perhaps for all time, the products of the farm will command good prices. The ability to irrigate the arid regions, to drain swamps, to produce crops with or without rain, have elements of the scientific and heroic that challenge the admiration of the ambitious young man of today. The drift back to the farm of so many successful people augurs better and brighter days for the country church. Farms, homes and churches must be rehabilitated. The young preacher who will study the needs of the rural districts and the psychology of the farmer and otherwise fit himself to serve effectively in a country charge has the best opening for a young man there is in Methodism.

The effort of the Centenary toward the solution of the rural church problem will be directed

The Twentieth Century Rural Church

largely toward providing a living salary for two thousand or more under-paid rural pastors, and toward the enrollment of some twenty thousand laymen as lay helpers on circuits in order to provide public worship in every church every Sunday, if possible. The Centenary Plan proposes that ten per cent of the amounts raised in the several Annual Conferences through the Centenary in excess of what such Conferences are now giving shall go to the several Conference Mission Boards to supplement these insufficient salaries.

In addition, the Board of Church Extension out of Centenary funds will assist to the extent of several hundred thousand dollars in properly housing hundreds of homeless or inadequately equipped country churches, and in the building of parsonages.

DISCUSSION

- What is the cause of decline in rural population?
- What are the relative values of the city and the country in business? In churches?
- What is the cause of the new *country life movement*?
- Through what stages do most country churches pass?
- How far is the church dependent on community growth?
- How far can a country church thrive in a lessening community?
- What kind of a country church prospers?
- How does denominationalism affect the country church?
- What forces are bringing the agricultural classes together?
- How far can your church contribute to this?

THE DROPPED HYPHEN

"I am *debtor* both to Greeks and Barbarians."—ROMANS
1:14.

"It is the mission of the United States to spread freedom throughout the world by teaching as many men and women as possible in freedom's largest home how to use freedom rightly through practice in liberty under law."—*Elliott.*

"The love of liberty unites all races and all classes of men into one close brotherhood, and we in America who have the utmost of liberty that has yet been attained, owe the alien a brother's share."

"With every ship load of immigrants we get a fresh infusion of pioneer blood."—*Mary Antin.*

"In the years that have been I have bound man
closer to man,
And closer woman to woman;
And the stranger hath seen in a stranger his
brother at last,
And a sister in eyes that were strange.
In the years that shall be I will bind me nation
to nation,
And shore unto shore," saith our God.
"Lo! I am the burster of bonds and the breaker
of barriers,
I am He that shall free," saith the Lord.
"For the lingering battle, the contest of ages is
ending,
And victory followeth me."

—*Stephen Phillips.*

V

THE DROPPED HYPHEN

THE largest contribution the United States of America has made to the world's progress has been the political application of the Golden Rule, as embodied in the Declaration of Independence, and elaborated in the Constitution. The fundamental law that man is entitled to life, liberty, equality, fraternity is a practical interpretation of God's law of love. It imposes upon the American people, the spiritual heirs of the founders of the Republic, a mission "to teach the uses of freedom to as many as possible in freedom's largest home."

Our
Constitution

Millions in
Search of
Liberty

Because of this espousal of human rights, millions have come to this country—moved by a spirit of high idealism, many to be freed from religious, political and economic persecution. The average immigrant, like our pioneer pilgrim fathers, comes to build a home in a civilized country, and like them, pays for it in physical hardship and human suffering. These newcomers have built our railroads, dug our sewers, wrested our coal and iron from the depths, made our shoes and our clothes. They have brought us also their arts, their science, their powers of government and their high ambitions.

Making America Safe

We who call ourselves Americans owe a huge debt of appreciation and gratitude to these people who came as aliens, but have thus shared with us their best.

Within the last quarter of a century, however, we have taken fright lest these multitudes from other lands should overwhelm our native stock, and destroy our high ideals. We wondered if we were big enough to assimilate these foreign hordes. We began to call them immigrants, spelled in capitals, and to discover that they brought us *Problems*. It is true that they are segregated in centers of foreign-born people, that they live in slums, in insanitary houses, that they accept wages which we Americans know to be incompatible with health and high standards. It is true that they do sometimes have part in strikes, that many are guilty of civic indifference, or that many others have a "baleful" influence on municipal politics. It is true that the liberty of the immigrant becomes license to his children, and that the majority of our criminals are from the second generation of foreign-born people.

But, it is equally true that we, the people of this good United States, are responsible that such conditions can obtain. There were slums in our great cities long before this modern influx of foreigners came, and they for economic reasons must dwell therein, until they can "move up town." We permit property owners to rent

The Dropped Hyphen

insanitary homes; we let the greedy money-maker pay an insufficient wage, because we have set no wage standards. We have not taken time to be neighborly with these people, or to teach them English or the requisites for citizenship. We have not protected the children of the slums. The responsibility for these conditions rests upon us, the American people, for we have not demanded of those who make and enforce our laws that human justice should be meted to all men. We have failed to obey the commission given by the founders of our country, for we have not taught the "uses of freedom."

The census of 1910 disclosed the fact that three million of the thirteen million immigrants in this country could not understand or speak the English language; that five million could not read or write it, and that the reading of nine million was chiefly that of foreign newspapers. A few philanthropic organizations and a few individuals have tried to help remove this barrier to intelligent citizenship. The Government discovered this fact six years after the census announced it, when war was declared, and a hasty call for Americanization as a war measure was sent out over the land. No less vital to the well being of the nation is the knowledge of our national language and customs in times of peace. The problems we lay at the door of our newcomers are of our own making. When we apply science and skill to their solution

Unassimilated Millions

Making America Safe

they will as surely disappear as has the malarial mosquito and the stygomia.

The Immigrant and the War

Whatever may have been our attitude toward the immigrant in the past, the spirit of patriotism and heroism of these children from other nations, manifested in our war for Democracy, has been as fervent as our own. Forever silenced is the charge that they are indifferent to our national interests and a menace to our civilization. One-fourth of the soldiers who represent the United States are foreign-born. The casualty list reveals names of officers and privates whom we recognize as Slovic, Russian, Hebrew, Italian, American, Bohemian. Does not this shedding of blood and offering of human life for the establishment of democracy in the world reveal the ideals and standards that made possible our own great democratic republic? The industries vital to the prosecution of the war are dependent upon our alien population, and are manned by men from other nations. Seven out of ten who work in iron mines are immigrants. Seven out of every ten miners of bituminous coal are immigrants. Three out of every four living in packing house towns are foreign-born or children of foreign-born people. Four out of five engaged in the silk industry are immigrants. Seven out of eight employed in woolen mills are immigrants. Nine out of ten engaged in refining petroleum are immigrants. Nineteen out of twenty who produce sugar

Our Debt to the Alien

The Dropped Hyphen

supplies are immigrants. Seven out of eight who keep up our railroads are immigrants.

The Red Cross contributions, War Savings and Liberty Loan subscriptions of the foreign-born people compare favorably with the records of our native-born citizens. How one's heart burns with sympathy, even with reverence, for the mothers of these immigrant soldiers, as they give their best to the cause of human righteousness. These can no longer be immigrants or foreigners, but "allies." The common sacrifice of husbands and sons has made us of one household. In the days of rehabilitation and reconstruction, Americanization will be stressed by the awakened conscience of our people, and no man, woman, or child will be left without a chance to better understand the language, customs, and rights of the American. The democracy worth dying for to make the world safe must be based on actual practice in the United States.

There are literary, health, social, character, and economic tests and restrictions placed upon the candidates for admittance to this country, but our fundamental doctrine of freedom of religious thought permits no discrimination on the basis of creed or religion. Yet we believe the religion of the Lord Jesus Christ is fundamental to the well being of a republic, and that evangelization is basic to the highest type of Americanization. This religious free-

Not
Foreigners
but Allies

Evangelization
Fundamental
to American-
ization

Making America Safe

dom is a challenge to the Christian and to the Christian Church. When it is recalled that sixty-one per cent of our foreign-born people came from nations of non-Bible standards, and that one-third of the public school teachers of the land are without Bible instruction, it is manifest that the Church is called to a master task if it would make this country God's country.

American
Methodist
and the
Immigrant

It is a notable coincidence that the organization of American Methodist Missions dates from the year of the first appreciable immigration to the United States. The Methodist Episcopal Church, of which we were a part until 1848, has been ministering to each group of newcomers in their native tongue all through the years, with the result that there are ten German Annual Conferences, six Swedish Conferences, and two Norwegian-Danish Conferences in the United States.

Prior to 1892 there were few foreigners in the South. In Texas there were several groups of Germans and a scattered body of Mexicans, and in Louisiana there were a goodly number of French people. For forty years the Methodist Episcopal Church, South, ministered to the Mexicans in Texas through the Mexican Border Conference. This work has been fruitful and is constantly enlarging, with many new fields opening among these people from the South. The German Mission Conference in Texas, after more than thirty years of ministry, was by

The Dropped Hyphen

the last General Conference merged with the West Texas Conference as a German District. The members of the Conference were satisfied with the change, since it meant a recognition of their Americanization.

Much pioneer work among English-speaking people of the South and West was conducted by the various Conference Mission Boards, but neither these boards nor the General Mission Board engaged in work among foreign people except by small appropriations to the German Mission and Mexican Border Conferences, until the coming of Cubans to the Florida Coast. In 1890 the General Conference extended the scope of work of the Woman's Department of the Board of Church Extension to include schools and missions among foreigners and needy people. This organization later became the Woman's Parsonage and Home Mission Society. In 1892, when the Spanish-Cuban war raged on the island of Cuba, the South met its first immigration problem. Spain had fixed an income tax of fifty per cent on its Cuban subjects, rich and poor, and many came to the United States to avoid the state of war and this excessive taxation. Tobacco factories were moved to Key West and Tampa, Florida, and thousands of Cubans followed. Both of the mission boards were drawn into work for the evangelization of these people.

Our Florida cities were not prepared for such an unprecedented influx of strangers. The

Beginnings of
Organized
Home
Missions

Our Cuban
Friends

Making America Safe

poverty of the people segregated them in sections and in houses not fit for human habitation. Like sheep without a shepherd they were, and Rev. Charles Fulwood and other preachers of the Florida Conference became active in their behalf. They induced a converted Cuban, Rev. H. B. Somillian, to come to Tampa to teach and help the people. Two churches were established in 1893 through his ministry—one at Ybor City and one at West Tampa. The Board of Missions assumed the support of both.

The Woman's Parsonage and Home Mission Society purchased land and established the Wolff Mission School the next year. A smaller primary school was established in West Tampa. Both were adjacent to the church. For twenty years they ministered to these people, until the public schools of the city were able to provide better educational opportunities. Wolff Mission School became Wolff Settlement and the West Tampa School was changed to the Rosa Valdes Settlement. Trained missionaries and deaconesses reside in these settlements. Clubs, industrial classes, kindergartens, clinics, milk stations for underfed babies, gymnasiums and the like are conducted, establishing points of contact with the people and quickening ambition. There are more than twenty thousand Cubans in these two Cuban communities in Tampa. Access to their hearts and homes is limited only by the number of missionaries placed in the

The Dropped Hyphen

settlement. At Key West, Ruth Hargrove Settlement will minister in like manner to a community as thoroughly Latin in habit, thought and speech as though it were in Cuba itself. Four churches in Tampa and two at Key West are the fruit of the years.

Perhaps the largest single group of foreigners to whom we are called to minister in the South are the Mexicans. A million and a quarter are located along the Mexican border. It is estimated that there are more than a half million in Texas alone. In Laredo there are more than five thousand Mexican children of school age, and twelve thousand in El Paso. For the most part the Mexicans in this country have been wretchedly poor, illiterate and unskilled. Many are prejudiced against us religiously and racially, and many are non-believers. They live in groups, often detached from other citizens. They have but little interest in the affairs of this country. In the last twelve years only eleven Mexican men have taken out papers of citizenship. Because of the shortage of man power, due to the draft of our men into service, the Government recently lifted the immigration restrictions and permitted the mines, railroads, and ranchmen to bring men and their families from Mexico under contract to any part of the country.

The Mexicans are greatly interested in the education of their children, as a rule, but their

**The Children
of Montezu-
ma Land**

Making America Safe

educational opportunities among us are limited. The children are generally sent to separate schools, often in charge of young and inefficient teachers who in many cases appear to be more interested in the salaries than in the advancement of the pupils.

On the other hand, when these teachers have shown themselves interested in the Mexican children, the results of their work have been most gratifying. The children are respectful, obedient, and studious and their advancement is often most phenomenal.

In our Texas-Mexican Mission we have seventeen travelling and six local Mexican preachers, 2,023 members of the Church, six Epworth Leagues with 205 members, forty-five Sunday Schools with 2,244 officers, teachers and pupils. For Church purposes they contribute about \$6,000 a year, a remarkable showing in view of their limited ability.

We have four splendid mission schools for Mexicans in Texas, in which a great work is being done. Holding Institute, at Laredo, was enterprise by the Woman's Missionary Society in 1881. The splendid campus of eighteen acres was in the beginning little more than a sand dune. Through the patience and perseverance of Miss Holding, the first principal, it was transformed into a park covered with trees, tropical plants, and Southern blue grass, with winding drives and walks. Today it is the

The Dropped Hyphen

most beautiful spot in the city—a little corner of Eden. The school offers the following work under positive Christian influences: A first-class high school course; a normal course for the thorough training of teachers for Mexican schools, especially in Texas, where the needs are very urgent; a commercial course; a course in music and expression; a course in sewing; and a course in cooking and good housekeeping.

A church is maintained in connection with the school. There is weekly preaching, Sunday school and League services. Chapel services led by members of the faculty are held every morning. Every teacher is an avowed and active Christian. Systematic Bible study is directed by a graduate of Scarritt Bible and Training School. The greater part of the children are Catholics; but many are annually converted to Protestantism and join the church. Last year three hundred students were enrolled, while more than two hundred were turned away for lack of space.

Religious Influences

At El Paso, Lydia Patterson Institute is conducted by the Board of Missions. This beautiful building valued at \$50,000 was the gift of a resident of El Paso, as a memorial to his wife who was vitally interested in the redemption of the Mexican people. One hundred and fifty students are enrolled, most of whom expect to devote their lives to religious or social service for the betterment of their people.

A Munificent Gift

Making America Safe

Other Institutions

Effie Eddington School, a day school for Mexican children, has been in operation in El Paso for twenty-five years or more. Miss Fannie Montague has been principal for a long time, and rejoices in the knowledge that her students have made good. The annual enrollment runs to about one hundred and fifty.

In San Antonio we have the Texas Mexican Methodist Institute, which has only one year of work to its credit. This, however, was so successful that we feel assured as to the future of the school. Here are trained young men who are to be preachers and teachers of their own people. A number of fine young men are looking toward the ministry.

The Wesley House movement is also giving added impulse to the work. In San Antonio, Fort Worth and Dallas we have such institutions for the Mexicans. They serve as social centers for these people and are centers of blessing to their lives. Various social activities are carried on, in a thoroughly religious atmosphere.

The most recent venture in this Mexican field is the opening of Nogales Institute, at Nogales, Arizona, in the fall of 1918. Like all border towns, Nogales teems with Mexicans. It is half Mexican, half American, the two parts divided only by a street—International Street. It offers a wonderful chance for giving the Mexicans the best that is in our civilization.

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Property must be bought and buildings erected for our mission at this place.

The Latin-American population of California is 250,000, or one-fifth of the entire Spanish population of the United States. The Spanish-speaking population of Los Angeles and environs is roughly estimated at sixty thousand. About eleven per cent of the population of Los Angeles is Spanish-speaking, or one in every nine. One in three of those who are in poverty in Los Angeles is a "Mexican," and one in four of those in prison. Twenty-eight per cent of the Mexican people in Los Angeles have no water facilities in their homes. A hydrant in the yard often supplies water for six or eight families.

Some Facts
About Los
Angeles

The needs of these people open the door of service to the Church. Homer Toberman Clinic and Wesley House, supported and administered by the Woman's Missionary Society, is located in one of these Mexican colonies. Here the Christian physician and the deaconess trained nurse interpret to these people the "Great Physician" through thousands of visits and medical prescriptions.

Homer
Toberman
Clinic

Mother's clubs help the women to larger life. Industrial classes, social clubs and night schools have helped to overcome the illiteracy of many, and men and women have learned here how to become Christian American citizens. As a result a church has been organized, with a native pastor. This work with its far-reaching

Making America Safe

results has been carried on in most inadequate quarters. The Centenary proposes to supply an institutional church, with space for physical exercise, mental development, and spiritual culture.

El Heraldo Cristiano, an eight-page, bi-monthly paper, is the official organ of the Mexican Missions in the United States. It is a power for good, and should be enlarged to at least twelve pages.

There is great need of a trained foreign ministry for these Mexican people. Church buildings must also be made attractive. While great poverty abounds among these people, their inheritance is a love and appreciation of the beautiful. The ethical value of good school buildings and beautiful churches is great to any community, but far more to a people accustomed to the architecture and decorations of the Roman Catholic Church.

There are 180,000 Italians in the territory served by the Methodist Episcopal Church, South. They comprise the vegetable vendors in our cities, as well as the owners of fruit stands. They are hard-working, quiet, honest people as a rule, and respond to kindness. In certain parts of the country they have taken to farming, and many of them own farms. They live well and always present an appearance of thrift. Many of them are employed in mines and these, as a general thing, are Sicilians. Many of these

The Dropped Hyphen

people are Romanists only nominally, while others are anarchists.

We have one Italian pastor in Texas, located at Bryan, where the work is very encouraging. Members are received frequently into the American church, where they are given every encouragement.

Our Italian Missions

At Tampa, Florida, an Italian Mission has been maintained by the Board of Missions since 1907. More than five thousand Italians are located in this community, and there is not a whiter field in the Church. A good lot has been purchased upon which an institution must be built which will appeal to these people. In the mines of West Virginia a missionary who speaks the Italian language has been stationed, with a view to establishing a Protestant church in that section. The Community House at Ensley, Alabama, reaches thousands of Italian children and relates them to our civilization.

At Kansas City the Institutional Church has access to a community of ten thousand Italians. The Italian Mothers' Club, one of the activities of the institution, has inducted the Latin women into many forms of service for their community, civic, social and religious. Perhaps no body of women in America measured up better to the calls of patriotism than the women of this Italian community at Kansas City. They have missionary enthusiasm, too. Recently when a call for our new work in Africa was made not only

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the women but the Sunday School and Epworth League were most responsive.

The Bohemians

Few nationalities represented in our citizenship are so much in the lime light of interest just now as the Bohemians, who have been instrumental in bringing about the establishment of the Czecho-Slovak Republic. Of these there are half a million in this country. The largest number are in Chicago, but there are many in the agricultural communities in Texas and other Southern States—more than seventy-five thousand in the State of Texas alone. They are a thrifty people and generally live in colonies. From the beginning of the war their sympathies were with the allies and their sons have volunteered freely for military service. There have been no stronger supporters of the Red Cross. Whole-heartedly they have adopted the United States as their home. Many of them—especially the younger ones—do not want to be called Bohemians at all, but Americans.

They are mostly Roman Catholics and Moravians, but several Protestant denominations laboring among them have each a following, principally Methodists and Presbyterians. They are slow to change their Church affiliations, though they attend our preaching services in great numbers and appear to enjoy them. Sometimes they join the American churches and make very effective members.

A great many Bohemian people have bought

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farms and are skilled agriculturists. It has been said that a German can make a living where an American would starve, and that a Bohemian would get rich where a German would make a bare living.

Good
Citizens

They are a most grateful people. Some have thought them clannish, but probably the fault is not theirs. If people have nothing to do with one he is thereby put into a class by himself. We have not had the right view of the Bohemian in the past, nor have we properly appreciated him as an asset of the future.

As merchants in our Texas towns they are progressive and successful. Their young people generally speak English well. Many have graduated with honor from the higher institutions of learning in Texas.

We maintain small Bohemian churches at Bryan and Ennis, Texas. These are in no sense adequate to the need and the opportunity, both of which are great. The spirit of these people as revealed in their recent political struggles in Europe challenges the Church in this country to larger efforts in their behalf.

There is probably no field in the United States riper for social and religious work than is found on the Gulf Coast, in Mississippi and Louisiana. This section has the largest foreign population of the South, most of whom sprang from the amalgamation of Iberian, Celtic and

Some Gulf
Coast Work

Making America Safe

Roman people—brave, hardy, adventurous, romantic and warlike.

A Difficult Field

That this field is difficult is evident. There is the poverty group, which stands aloof from the Church because of economic limitations. There are the foreign-born that have inborn prejudice, and they have been given just cause for suspicion. There is the labor group, which does not readily conform to Church standards. There is the group who for greed would sell the souls of their fellows to the evil one. And there is the great fun-loving class for which New Orleans is noted. Upon these ordinary evangelistic efforts make but little impression. It requires a social evangelism and special methods to make friends with any of these classes.

St. Mark's Hall

In 1907 the Board of Missions, The Woman's Home Mission Society and the Board of Church Extension enterprise a joint work on the Gulf Coast. St. Mark's Hall, New Orleans, is the beginning of a large program which must be carried forward in this great city which is more than fifty per cent foreign. Located on Esplanade Avenue, it is surrounded by many palatial old homes, still occupied by scions of the original owners. Within half a block are congested tenements and small shacks, inhabited by people of many nationalities. It has been said that more different nationalities may be seen on this street than on any other in our country. Italians,



Little Cyster Shuckers, Biloxi, Miss.

The Dropped Hyphen

Mexicans, Spanish, French, Syrians, Chinese, and Central Americans pass constantly.

By daily contact the resident deaconesses and the people of the community have come into close relations. St. Mark's Church for the Italians, with an accomplished Italian pastor, is an outgrowth of this settlement work. A great building, with equipment for scientific work in the clinic, with space for club and class rooms and modern welfare work, is urgently needed. The Centenary of Methodist Missions proposes to supply it.

At Biloxi, Mississippi, there are fisher folk, fishing, shucking and canning oysters and shrimps. They come by carloads every year, from Baltimore nearly a thousand strong, and live in miserable one-room shacks provided by the companies employing them. Late from Italy, Hungary, Bohemia, and Austria, they speak but little English. Economic stress often forces mothers and children also to enter the canneries, where they do piece work. Twelve hours a day fathers, mothers and little children toil in the steam and fumes, as they shuck the hot oysters or scrape the stinging shrimp. Most of these people are illiterate. The Wesley House is the one center where they find human sympathy and fellowship.

Among the French people, who have for generations lived in the rich "sugar bowl" region of Louisiana, there is dense ignorance. In Terra Bonne parish one can send a message by word

Ministering
to the Fisher
Folk

Our
Opportunity
Among the
French

Making America Safe

of mouth more than eighty miles, so closely settled is this country. The cottage homes are small; the people live in the back rooms; the front doors and windows are closed, as though the house were vacant. Despite their rich land, these people are desperately poor. They need to know modern methods of life and their souls are hungry for God. Settlement work and small churches at Houma, Berg, and other points are interpreting the standards of Christianity to these inherited charges of ours.

Orientals in the United States

The people of the United States assume toward the Orientals among us an attitude different from that manifested toward any other foreigners who come here. Fear of Asiatic competition in industrial and agricultural pursuits has made us blind to the fact that all the children of the earth are of one blood, and that they are all brothers. Chinese immigration was suspended in 1882 because of this fear of competition. In 1907 the "Gentleman's Agreement" with Japan excluded all Japanese except scholars, professionals and government officials. In 1913 the State of California went still farther and provided that no Oriental shall purchase land, or lease land for a period longer than three years. Those who became possessed of land prior to the making of this law cannot bequeath it to their heirs; the State must sell the property at their death, and after paying the cost of the sale, distribute the proceeds to the heirs at law.

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The amazing fact is that there were not more than 140,000 Asiatics in the State and they held but 549 pieces of land, valued at \$615,945. One would think that California would feel indebted to the Japanese, because of the reclaimed land which their industry has made to blossom and bear fruit. There are no pauper Japanese in this country, and they entail little expense upon the community for legal prosecutions. It is difficult to reconcile legislation like this with our present talk of world democracy. It must be difficult for Orientals to understand why Americans send missionaries to their native lands to teach the doctrine of love, and at the same time give them such an ungracious welcome to this country.

An
Inconsistent
Attitude

The fact that there are seventy-four Buddhist temples and joss houses in this country is of far more concern to the churchmen than industrial competition. There are in California twenty-four Buddhist temples with a membership of 10,240. Some of these are handsome buildings; most, however, are small rooms. At Los Angeles is a temple which cost \$60,000. In San Jose there are two, and a large one in San Francisco. These places of heathen worship are found in every large city on the Pacific Coast. Since the Panama Exposition Buddhist propaganda has been most aggressive.

Buddhism in
America

There are 100,000 Japanese, 70,934 Chinese and 1,500 Koreans in this country. This does

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not include 5,000 Koreans in Hawaii. In California alone there are 63,741 Japanese. Ten thousand of these are farmers, seven thousand are business men who employ eight thousand more, eight thousand are engaged in house work and six hundred are in colleges and universities. There are 10,044 Japanese children in California and the births exceed the deaths by 1,800 annually. These children are mostly Americans by birth and have a right to Christian education.

Division of Mission Work

There is a standing committee of American workers in Oriental Missions in California, composed of four representatives from each denomination, which has divided the field so that each denomination is responsible for the work in given cities and sections. The missions of the Methodist Episcopal Church, South, have been supported and directed by the Woman's Missionary Council. Mary Helm Hall, Alameda, California, is the oldest and largest mission. It is regarded by the Japanese as being the best organized of all the seventy-eight missions west of the Rocky Mountains. The first convert of this mission, Rev. B. Yada, is now pastor at Kyoto, Japan. Mary Helm Hall provides church building, school rooms, kindergarten residence for Japanese pastor, and lodging for Japanese strangers. At the recent celebration of the twentieth anniversary of this mission, four hundred Japanese were present, more than two hundred and ten of whom were members of

The Dropped Hyphen

the church or congregation. The superintendent of the Sunday school is young R. H. Akagi, who came into the mission when a small boy. He was the honor graduate out of nine hundred who received diplomas from the University of California in 1918, and won the greatly coveted Bryce Historical Essay prize. Worthy fruit of the church and school is this!

The converted Japanese are fervent Christians and through their zeal evangelists are sent out into country districts and mission stations have been opened. At Walnut Grove the Japanese have recently erected a church, which is the social and religious center of the community. It is the only church in the county, and was organized by a convert from Mary Helm Hall, Alameda.

Ninety per cent of the Koreans who come to this country are Christians, and the work among them is one of conservation. We must hold them to the faith which they accepted before coming to this land. The men are students, farmers and domestic servants.

The Korean congregation at San Francisco manifests fine fidelity and loyalty. Preaching places at Sacramento, Dinuba, Oakland and Manteca have been opened because of the evangelistic spirit of these people. At Manteca the Koreans have just finished a church building, without help from the Board.

Oriental Christians in California give an

Loyal to the
Faith

Making America Safe

average of more than \$3.00 per member annually for the support of the Church. Not only for conservation of Christian standards in America do these yellow people challenge the Church to greater activity, but the return of Christian converts to the Orient means the multiplication of teachers of the Jesus doctrine over there. If allowed to return untaught and unconverted, they obstruct the teachings of the missionary.

Serving a
Polyglot
People

No form of service helps our foreign-born population in more vital and varied ways than do the settlements, or Wesley Houses—this despite lingual difficulties, not only between resident workers and the people served, but also between parents and children. The children learn a little of the home language of their parents and a little English in the primary schools, but chiefly the language of the streets. The home language they know sufficiently to interpret, or more often misinterpret, for their parents; but many of the cleverest of the second generation admit that they cannot understand father and mother when they get to talking. This gulf between parent and child is a dangerous thing. Nearly all boys and girls are sometimes tempted to deceive; when deception is made so easy, it becomes an unconscious practice.

The Wesley House stands as an interpreter of the best in America to the foreigner. In turn it interprets the foreigner to the American, and



Wesley House, Biloxi, Miss.

The Dropped Hyphen

often bridges the gulf between foreign parents and their Americanized children.

At Fort Worth, Texas, the Wesley House, located in a packing-house community of four thousand—Greeks, Mexicans, Bohemians and Russians—notwithstanding its difficulties has developed an organized Mexican church. In St. Joseph, Missouri, the Wesley House serves a stockyard community of sixteen thousand foreigners and Americans. At St. Louis, Kingdom House serves an immense industrial community, eight thousand of whom are foreign-born. A church adjacent to the settlement, with a pastor appointed by the Conference, conserves the results.

In the coal mines of Oklahoma, Texas and Western Virginia deaconesses are at work, visiting in the homes of Italians, Lithuanians, Mexicans, Russians, Poles, Greeks and Americans. Furnishing books in their native languages and periodicals from home, as well as visiting and nursing the sick, open an effectual door to the hearts of these people. Truly it would appear that God has brought them from the ends of the earth and set them down in our midst that we may be the incarnation of His spirit, revealing Him in acts of love, patience and charity.

The Wesley Houses and other social centers at work among foreigners found a place in the war program of the nation. The buildings were used for Red Cross work, for community training

The Wesley
House in
Action

Making America Safe

centers, for registration and for food conservation for war purposes. A great deal of canning was done at the Wesley Houses and the residents helped in community gardens. Kingdom House was headquarters for all Syrian relief work. The deaconesses and missionaries were community leaders, in every way possible relating the work of the Wesley House to the emergency of the hour. Through these settlements the Church came into closer and more sympathetic relation with the aliens than ever before.

Port
Immigrant
Work

In 1907 when the tide of European immigrants began to come to the South, Galveston was the largest and most attractive port of entry. At that time there were no agencies for the help of these immigrants, save a magnificent plant conducted by New York Jews for Jewish immigrants only. Jointly with the Board of Missions the Woman's Home Mission Society opened a home for other immigrants. For four years this center served as a blessing to these people who could speak no English and were therefore easy victims of many impositions! Thousands of immigrants were met by the missionaries in charge, who directed them to centers where work was secured for them.

In 1912 the Government erected immigrant quarters on Pelican Island, so there was no longer need for an institution in Galveston. Although the Government now cares for these foreigners in a most efficient manner, the Board

The Dropped Hyphen

of Missions finds it necessary to retain a port missionary at Galveston, Rev. J. F. Reischneider. He meets the vessels as they arrive and by his ability to speak several languages is able to help in multiplied ways. During the war, when there were fewer coming to the country, he served both the foreign people and the Government representatives in helping each to understand the other. So important has his ministry proven that the pastors at Galveston plead for its continuance.

How close had become the common interest and common life of the nations of the earth had not dawned upon many of us until the horror and loss of this twentieth century war shocked us into world consciousness. The explosion that wrecked Europe has awakened us to the fact that nations can no more live to themselves than can individuals, and that henceforth the world must live one life. This new world consciousness means that there must be new world-wide ethical and social standards, and it means new possibilities of service.

World
Consciousness

At no place will this sense of responsibility find larger application than in the adjustment of the problems of immigration. The new world federation, the League of Nations, which must emerge from this war, should eliminate some of the difficulties that have beset this question for the past twenty years. The number of immigrants cannot be so large for many years because

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of the war, and for a time the task of assimilation will be reduced. Racial and national antagonisms also will be minimized by the new sense of brotherhood.

Better Understanding

We have not always realized that each immigrant group comes to this country with its distinct habits of mind and attitude to the world, and we have consequently blundered in our judgment and treatment. But mutual suffering on the battle field has interpreted much that we did not understand. The sturdy spiritual descendent of John Huss can no longer be counted the anarchist or free thinker we supposed him to be. We understand as never before that there could have been no rebirth of their nation had not the Bohemians held to inherited characteristics and self expression, which have made them strong despite three hundred years of subjection. The Italian can no longer be the "Dago" of the past. The persistence, force and passion for life he has shown in his struggles for democracy have made him a new creature to us. Likewise the Slav, the Russian, and the Jew have all become our kinsmen.

A Puzzle to the Immigrant

It has been hard for the immigrant of the past to realize the true foundation of American life and culture. Little wonder when he contrasts the religious zeal which sends the American to evangelize foreign lands, with the religious and social indifference he meets here! The double moral standard, politics as interpreted

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by the "ward boss," and our spirit of commercialism and pleasure seeking, make ours a land of "bluff" to the immigrant who, with lofty aspirations and great hope, came to a "land of promise." It has been a land of disappointment to many, and to many more a "land of sorrow." We cannot soon forget the fervor of a young Chinese Christian as he pleaded with a class of students to hasten the work of evangelizing China, lest the Western spirit of commercialism be so learned from contact with us as to make the task all but impossible.

The foreign groups with whom Southern people must work in this high task of Americanization and Christianization, are noted below:

600,000 Mexicans in Texas; 500,000 more in New Mexico, Arizona and California.

60,000 Italians in Texas; 50,000 in Louisiana; 40,000 in Mississippi and Alabama; 30,000 in Florida.

30,000 Cubans in Florida; 60,000 Bohemians in Texas and Oklahoma; 50,000 Poles in Texas and Oklahoma; 250,000 Germans in Texas and large numbers in Missouri and Louisville.

Large colonies of Greeks, Syrians and others in Florida and Coast territories.

70,000 Japanese, 60,000 Chinese and 6,500 Koreans, chiefly on the Pacific Coast.

We are told that there will be an increase of Jewish immigration from Eastern Europe after the war. Let us remember that religious tra-

Making America Safe

The Jew

dition dominates the entire range of Jewish thought and life in that section. The Jew has been hampered on all sides by custom and law. Even his knowledge is limited to Judaism as represented in the Bible and the Talmud. Knowledge and observance of Jewish religion and customs determine far more than wealth the social position of the Jew in Russia.

Think what suffering awaits him in the ghettos of our large American cities, where his religion is at a discount, and he has neither money nor education. No wonder he grieves for his "mangled soul," as he adjusts himself to his new environment. These children of an honored race must be given the opportunity to learn the best of America and to understand his duty to America. The institutional Church, with its social opportunities and religious activities, can render high service to this end.

Woman a World Citizen

The changed relation of woman to the world, brought about by the war, injects a new element into the immigrant program. With millions of men slain in battle, there will be a preponderance of women in Europe during this generation. While their men were under arms, women turned to occupations hitherto regarded as belonging exclusively to men. Because of this industrial training during the war, they are fitted for permanent work, and America will become the goal of future labor. Immigration reached its lowest ebb in 1916, but the striking feature was

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the influx of unattached women and girls of all nationalities and faith. Husbands, brothers, and fathers were killed in war, industries were paralyzed, farms and fields were devastated. Where but to the land of freedom and democracy should the women turn? Any home mission program for the next score of years must include provision for immigrant women. They must learn our language and read our papers, and every American woman, through their need, will have the opportunity of establishing and cementing friendships which will bring the world together. Clubs, classes, neighborhood leagues, fellowship groups for women should multiply in the settlements and churches. Suitable boarding homes must be established where the young women may be protected, wholesome amusement furnished, and employment found. Every opportunity should be given for culture, for we must not forget that even the poorest people of Europe know and love good music and beautiful pictures.

The adaptation of immigrant population to American environment calls for careful consideration, and the work of building up a homogeneous Christian civilization is the task of the Church. Past measures are now inadequate.

Perhaps the weakest point of our own Board's policy has been the inadequate preparation of the leaders appointed to work among alien people. We do not expect our missionaries in

Changed
Methods

Making America Safe

Need of Trained Workers

foreign fields to make much contribution to the life there until they have learned the language and become familiar with the history, customs and mode of thought of the people. Yet workers have been appointed to "little Italies" and to "little Mexicos" in this country without an effort to fit them for the work. Pastors, deaconesses, and missionaries who elect to serve foreign-born people in the future will need to study their language, customs and ideals, and Boards must make this preparation possible.

We have long known the inherited love of beauty and music common to even the plainest of these people, and yet we invite them to worship with us in indifferent buildings, where beauty is forgotten and the surroundings discourage and deject. The marvel is that we have made any progress with a policy so short-sighted. Better church buildings, beautiful, attractive and well ordered, must be a part of the program of the Centenary. Let it not be forgotten that the church house is the power house, where new Americans must be charged with the spirit that moves to righteous citizenship and world Christianization.

The Federal Government has protected the country in years past by laws which regulate the admittance of immigrants. Since the beginning of the world conflict it has strengthened this program through the Bureau of Education. Through the Americanization Division we are

The Dropped Hyphen

now working not only to teach English (which is essential if the foreign-born are to understand our national life and come into sympathetic relation to it), but to unite the different nationalities in service for America. Such a program minimizes antagonism and brings the races together for service of America. A friendlier relation between Americans and the foreign-born must surely come from this sane and Christian effort to harmonize divergent elements.

Wise Federal Measures

In recent years some of the States have organized inter-state immigration committees. These committees are composed of the heads of the departments of health, charity, prison and mental defectives, and will work together for the betterment of immigrant conditions. These three forces—Nation, State and Church—working together accentuate a new world consciousness, the fulfillment of His will who “made of one blood all nations of men for to dwell on all the face of the earth.”

The Centenary program in behalf of the foreigner in our territory is quite comprehensive, covering work among Mexicans, Italians, Cubans, Bohemians, Poles, Germans, Orientals and smaller foreign groups. It involves an expenditure for five years of \$1,166,000. A good part of this will go for educational purposes, including \$100,000 for Mexican Institute, San Antonio; \$100,000 for Lydia Patterson Institute, El Paso, and \$100,000 for a similar

The
Centenary
Program

Making America Safe

school in Arizona or California. Many English night schools will be maintained for adult foreigners, while the Woman's Department will considerably *enlarge* Holding Institute, at Laredo, Texas.

It is the plan to spend \$100,000 in the erection of churches for foreigners in Tampa, Key West, New Orleans, Houston, San Antonio and other points, while \$50,000 a year will be appropriated for the maintenance of additional missions and missionaries to the various groups of foreigners in our midst.

The Woman's Department proposes the establishment of adequate religious, educational and social centers for Orientals in Oakland and Dinuba, California; the purchase of property for Korean work in San Francisco; a Wesley House for Cubans at Tampa and Key West, and a similar institution for Mexicans at Los Angeles; also a church and gymnasium at Biloxi for foreigners engaged in the oyster industry; the extension of this social evangelistic work to other points on the Gulf Coast; the purchase and improvement of property for an enlarged work at St. Mark's Hall at New Orleans; a Gospel center for rescue work in New Orleans; the establishment of educational work for French girls in Louisiana; and to promote the immigrant work at Galveston.

DISCUSSION

Is the immigrant a problem to the United States?

Do we owe a debt to our alien friends?

How many foreign-born in the territory of the Methodist
Episcopal Church, South?

When and where did we begin organized work among
foreigners?

Why is the Mexican our special charge?

Tell what we are doing through the church, school and
Wesley House for their evangelization?

Are our relations with the Orientals in California demo-
cratic?

Discuss the work among Orientals on the Pacific Coast.

Give an outline of the work on the Gulf Coast.

What appeal does this foreign work make to the American
Christian?

Is it possible for the local churches to join in the Govern-
ment's effort to Americanize the foreign-born resi-
dents?

Discuss the Centenary plans for strengthening the foreign
program.

THE SOUTH'S CHALLENGE

"Am I my brother's keeper?"

Genesis 4:9.

"The great problems of civilization, for individuals, or for races, are not solved by deserting them."—*Edgar Gardner Murphy.*

"If education as a power of real and constructive good is of value to a living race, to a race achieving and succeeding, it is of still greater value to a failing race. If society needs the corrective and upbuilding force of education to protect it against ignorance in the wholly capable, the ignorance of the partially incapable requires—for the protection and upbuilding of society—not less education, but more, an education practical in its forms, but human and liberal in its spirit.

"The negro has his weaknesses. He has his virtues. He is not here because he chose this land of ours. The land chose him. We can abandon this task, but it can not abandon us. It is the grave but unescapable privilege of our Southern States to take it and to work out through it, as the stewards of our country's power and our country's will, one of the greatest national obligations of American life."—*Present South.*

VI

THE SOUTH'S CHALLENGE

NO pages in the history of the missions of our Church record a story of greater self-sacrifice and more heroic effort than that of the work done for the Negro in the days of American slavery. And today there is no greater opportunity for a new exhibition of the spirit of our fathers than that which presents itself in the great task of helping the children of these same slaves in climbing into self-respecting Christian character.

To go back to the beginning of missionary work among the Negroes carries us into the early history of the Church and into the midst of its new zeal for the gift of salvation to every creature. Indeed, we find John Wesley himself realizing great joy in seeing two Negro slaves, belonging to a West Indies planter, finding the way of salvation. He writes of this incident:

"I rode to Wadsworth and baptized two negroes who belong to Mr. Gilbert, a gentleman lately come from Antigua. One of these was deeply convinced of sin; the other rejoices in God her Savior and is the first African Christian I have known. But shall not our Lord in due time have these heathen also for his inheritance?"

*Wesley's
Work With
Negroes*

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McTyeire in his "History of Methodism" well says that these converts were the first of a great multitude.

In our Centenary Movement we count the General Conference of 1832 as historic. It was at that time that Melville B. Cox was set apart as the first foreign missionary. He sailed the following year to Liberia and died in less than five months with these words upon his lips: "Let a thousand fall before Africa be given up."

As a matter of fact, a few years before this there was begun a chapter of missionary effort among the people of this same African blood, with a need just as dire, but living in our land of America. Indeed, it was in the year 1829 that the South Carolina Conference by a duly organized missionary effort began to send its ordained missionaries into the densely populated and physically dangerous sections where the African lived and worked. By the year 1832, there were reported as members of these missions 1,395 converted souls and 493 children who were being regularly catechised.

Prior to the time of the opening of this mission, beginning with the time of the early Methodist pioneers, the Negro slaves received the gospel from the same preachers and in the same churches with their masters. The Methodist revivals which swept over the hearts of the white people also touched the Negro population. And if a place was not set apart in the same

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church, a separate building was provided for them. Wherever these separate buildings were provided, the regular pastor of the white church preached to the Negroes at least once on Sunday. Such was the interest and zeal of the leaders of our Methodism for the spiritual welfare of the Negro that the Church was finally given in derision the name "Nigger Church." Because of this repute the church suffered many financial losses, for many whites who were converted in the revivals put their membership in other churches. These things, however, were gladly suffered for Christ's sake.

The Negro membership increased constantly and the following figures show the growth and speak of the zeal of our leaders:

In the year 1786 the number of Colored Methodists was 1,890; in 1790, 11,682; in 1800, 13,452; in 1820, 38,755; in 1828, 55,096.

This, it will be remembered, shows the work done by the Church before the beginning of the mission. Up to the time of the founding of the mission the work had been done by the regular ministry and had reached only the accessible places and had not touched the river deltas and the low lands where very few white people lived. In these places the Negroes had not even the advantages of the by-products of civilization. Dr. Beaty speaks of the Negro as being in a very pitiable condition indeed. He says, "With minds and hearts darkened by sin,

Membership Grows

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they were an easy prey to gross superstitions and all the baser passions and appetites of the soul. They had little or no knowledge of God and His worship and in this condition were doomed to a life without hope and a death of despair, but the day of deliverance was at hand. God had heard his feeble children cry for bread and had chosen the instruments through whom He would send it."

Bishop Capers
God's Chosen
Leader

The chief instrument whom God had chosen for this great missionary enterprise was Dr. William Capers, of South Carolina. Dr. Capers was instrumental in founding our mission in China; he was also the leader of many other worthy movements, and afterward became a beloved bishop in the Church. However, his one great outstanding work was that of founding the South Carolina mission to the slaves. As an eternal testimony to this, on the simple stone over his grave is engraved this inscription: "Founder of the mission to the slaves."

Missionary
Society
Organized

In January, 1821, the Missionary Society of the South Carolina Conference was organized and in response to requests from some plantation owners, a definite work for slaves was begun in 1828. In addition to his work as presiding elder, Dr. Capers undertook the difficult and delicate work of the superintendency of this mission. Bishop Wightman in the Southern Quarterly Review told of the work of this early mission in the following words:

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"The first missionaries were the Rev. John Honour and the Rev. John H. Massey. As if to try the faith of the Church, and test its power of self-sacrifice, John Honour, although a native of the low countries, took the bilious fever, through exposure in the swamps of his field of labor, and in September ended his mortal life and glorious work together, and entered into his rest. The operations of the first year gathered four hundred and seventeen Church members. Foothold was gained. The experiment eyed with distrust by most of the planters, denounced by many as a hurtful innovation upon the established order of things, favored by few, was commenced. The noble hearted gentlemen who went forward in the movement were in advance of their time. Of course they watched the development of the affair with no small solicitude. As far as it went the first year, it was perfectly satisfactory; the second year, the membership on these missions more than doubled itself. Incredibly small, however, was the treasure chest of the missionary society. The sum of \$261.00 was reported to the Annual Conference for the year 1830. The following year another of the ministers of the conference was added to the small, but brave, forlorn hope. At the ensuing session of the conference, held at Darlington in 1832, a decided and memorable impulse was given to the missionary spirit, particularly among the preachers, by a speech

Opposition

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delivered at the anniversary of the society by Rev. (now Bishop) James O. Andrews. The speech carried by storm the whole assembly. The experiment had been going on for four years. The theory of religious instruction for the black had been put to practical tests, had been watched in its matter-of-fact tendencies, had borne some fruit, and the earliest sheaves gave distinct promise of the coming harvest. It was found that the preaching of the gospel with the characteristic simplicity and earnestness of the Methodist ministry not only was understood by the Negroes and took well with them, but that combined with the regular discipline of the Church, it produced a distinct and observable improvement in their moral character and habit, making them sober, honest, industrious and contented. The prejudice crumbled away, piece-meal, doubt and distrust brightened into approval, confidence in the system took the place of opposition and the friends of the mission gave God praise and took courage as the door of access to these thousands of African children was opened wider and wider."

After the South Carolina mission had been in operation for ten years there were seventeen missionaries and three superintendents regularly employed and work was being conducted on thirty-seven plantations with ninety-seven appointments. Church members in these charges

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numbered 5,556 and 2,225 Negro children were being instructed in the catechism.

The work continued to grow and prosper in the years that followed. In 1864 after thirty-six years of service and in the midst of a dark war cloud, the missionaries at work numbered thirty-two, and the membership of the Negro churches numbered 47,461. The amount of money collected for the work in that year alone was \$42,475.80. The missionary service was not entirely confined to the white workers, for always there was a band of colored local preachers who were successful helpers. It was said that Dr. Capers never failed to have about him a corps of them in excellent training. Dr. Capers said after naming a number of these men, "These I call remarkable for their goodness, but I use the word in a broader sense for Henry Evans, who was confessedly the great preacher of that time in that quarter and who was so remarkable as to have become the greatest curiosity of the town, insomuch that distinguished visitors hardly felt that they might pass a Sunday in Fayetteville without hearing him preach. Evans was from Virginia—a shoemaker."

This work of the Negro mission was carried on by men whose names stand high in the annals of our Church, men who caught the spirit of their Master and understood the high honor of undertaking for Him the most difficult tasks.

After Three
Decades

Who
Conducted
the Work

Making America Safe

These men were loved by the people they served, which love was the natural response of the brotherly love that they themselves gave.

More Than
207,000
Members

Colored
Methodist
Episcopal
Church

In 1861 the colored people who belonged to our mission churches and who were members with the white people numbered 207,766, and during the years that the slave mission was conducted, the Church paid upward of two million dollars for Christianizing the Negroes in America. In 1866, two years after the close of the war, 78,742 Negroes were reported as church members. Many of these, however, went into other branches of Methodism and furnished the power and the talent which made these Churches possible. A remnant clung to the M. E. Church, South, and this remnant at their own request were constituted an independent body, and chose for themselves the name "Colored Methodist Episcopal Church in America." They adopted our discipline without material change. They elected two bishops of their own who were ordained by Bishops Paine and McTyeire. The General Conference which authorized this setting apart also ordered that all church property that had been acquired, held and used for Methodist Negroes in the past be turned over to them by quarterly conferences and trustees.

Thus ended the first chapter in the great missionary enterprise of the Church among the Negro people in our own land. It was a chap-

The South's Challenge

ter, however, filled with heroic sacrifices on the part of God's most elect saints. The success of their efforts can never be estimated, for the spirit of Christ planted in the hearts of so many of their brothers in black gave to them light and life and made possible the safe passage of the two races over the dark reconstruction days.

Then followed the days of poverty and bitterness and the loss by us of the vision of our fathers of a redeemed Africa in America. But God always somewhere keeps the torch burning and finds some keen-spirited and great-hearted soul to carry it aloft that the people may not perish for lack of vision. That the Church had well-nigh lost the vision is strongly indicated by this clarion call given at the great missionary meeting in New Orleans in 1901: "We have in the splendid example of our fathers, who counted it their highest privilege to minister to the slaves, a stirring call to do our duty by the children of these slaves. I know nothing more remarkable in the history of the world than this history. I am astounded at the separation which has come about between us and the descendants of our fathers' servants. There seems to me to be, in proportion to the magnitude of the issue, less well-advised interest in the Negro than with regard to any other pending matter of like nature and approximately equal public concern. I say well-advised interest, for

The Vision
Lost

A Clarion
Call

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in this very particular have the best intentioned efforts of the noblest friends of the Negro fallen short. No policy, fundamental and proceeding upon the inherent nature of the case, has been decided upon and pursued. Help has been chunked at him from one quarter, and thrown over the fence to him from another, whereas we all know that charity after this fashion comes short of efficiency. They have, in some degree, been fed, sheltered, clothed and educated; but intermittently and in spots. This course has broken this people into bands and classes, which is the worst evil that could have befallen them, for their solidarity ought to be preserved. Their hope is in the preservation of their racial integrity. Very much depends upon the standpoint, and if we could get rid of the standpoint that the Negro is any other sort of a question than any other sort of a man is, we would sooner be able to state him and solve him. It is not hard to minister to his existence, but it will take the whole Sermon on the Mount to minister to his life. A man's life is more than meat and his body than raiment. Let us feed and clothe, shelter and educate him, but let us also kindle within him the hope that one day he shall be free to think and act among us, and shall be worthy of it; and let us remember that so long as we deny him anything which Jesus would extend him if He were here, we do fall short of our whole duty to him.



The South's Challenge

"The General Conference of the M. E. Church South adopted in 1866 resolutions outlining work. Since that time each succeeding conference has taken advanced ground on the subject of our duty in this direction, but the execution of our resolutions has been characterized, I fear, by much timidity and little enthusiasm. We have charged, it is true, our General Board of Education with the oversight of our work for him, and we have an institution, Paine Institute, Augusta, Ga., for the support of which an assessment is levied upon our entire connection, and extra collections have been taken from time to time for buildings and equipment. We also pay the salary of the President of Lane Institute, Jackson, Tenn., and give respectful attention and some aid and succor to representatives of colored churches; but if our missionary enterprises, for instance, were as poorly organized and administered as our enterprises for the Negro, we would merit and receive utter failure and pity, if not contempt. In our district and quarterly conferences we inquire with regularity with regard to the discharge of our duty in the matters of missions, education, Church extension, etc., but we do not ask, except in spots, about the Negro."

These words are truly a scathing indictment of our prejudice and our neglect as Christian people. Paine College was organized in 1884 jointly by the Methodist Episcopal Church,

Timidity and
Lack of Zeal

Paine College
Begun

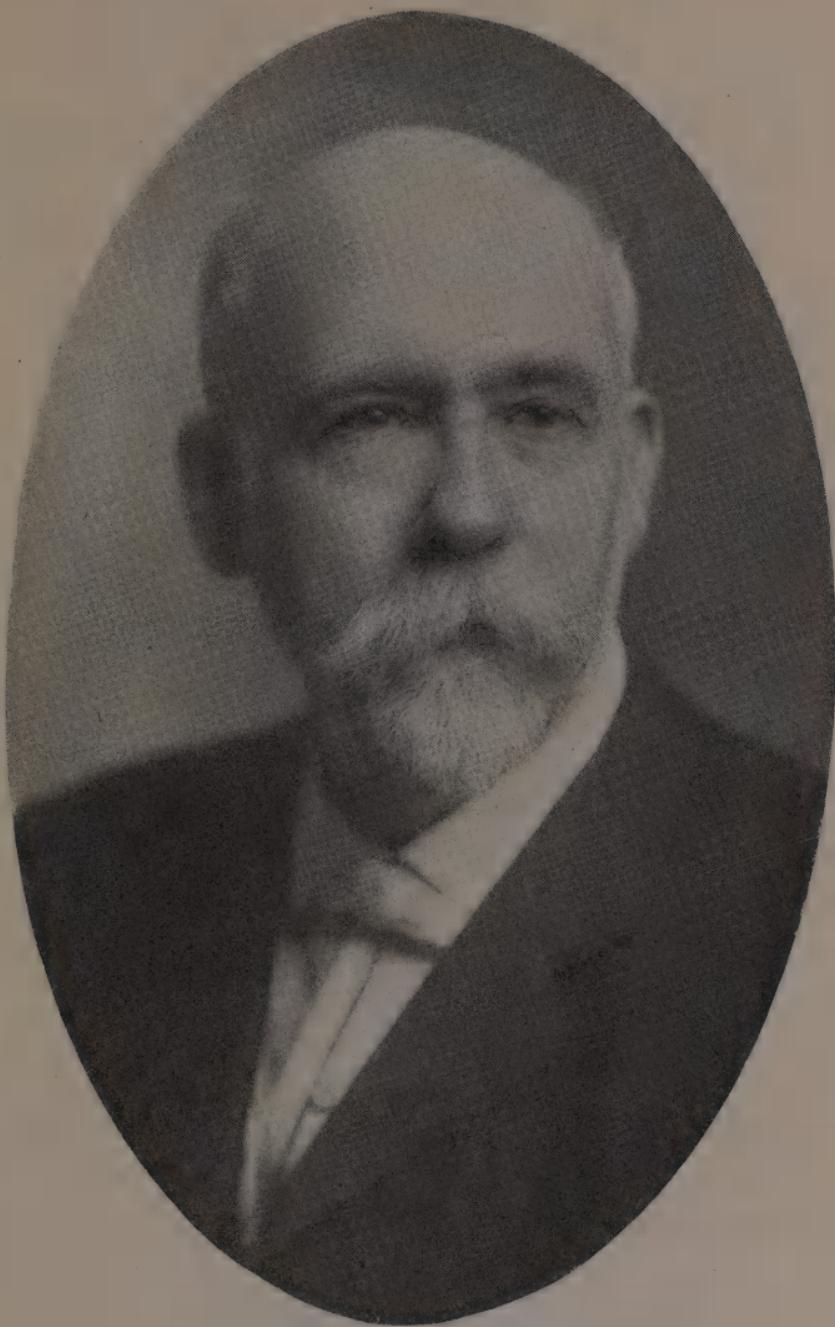
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South, and the Colored Methodist Episcopal Church. This missionary enterprise, like all others, is a miracle of faith. For two years a few brave souls struggled on with no money and no equipment and then God raised up a friend in the person of Moses U. Paine, a local preacher in Missouri, who gave \$25,000 as the beginning of an endowment. Mr. Paine was so fearful that we would fail in our trust that the gift was made on condition that the interest should go to pay only white teachers. The sainted Dr. George Walker, who for so many years was President of Paine College, says of these early days: "When we opened the school the delicacy of the position was most trying. To go too far in one direction crippled our financial side, and we would have had the disapprobation of our white brethren; not to go far enough in a certain direction would cripple our patronage—Charybdis and Scylla, if ever poor, mortal man had to sail between them. We went a year without any curriculum, for the Church we were working for didn't know what was needed, and the colored man we were working with didn't know exactly what he wanted. Little by little the pupils commenced coming to us. The colored man didn't have confidence in the white brethren giving him any more in Paine Institute than a little catechism and a little Sunday school work, and so their best children did not come."

With small equipment, Dr. Walker suc-

Moses Paine's
Gift of
\$25,000

Between
Scylla and
Charybdis



GEORGE WILLIAMS WALKER, D.D.
Thirty Years President of Paine College

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ceeded. He succeeded because he believed in the Negro. His faith was more than justified as the following story tells:

"I picked up a boy in the streets of Augusta who wanted an education. I found him bright and studious, and I got him ready for the junior class of Brown University, in the City of Providence, R. I. I sent him there, and he won a scholarship on his Greek. On Saturday he posted books for a barber shop. He cut down his expenses to seven dollars per month, which I was happy to be able to pay in those days, not having a family of my own. He graduated two years afterwards from Brown University, the fourth in the Greek class. There were forty-eight in his class and he was the only Negro in the school. His standing in Greek conferred upon him a scholarship in the American School at Athens, Greece. I never expected to see Athens, but I gave to that boy all my sainted father gave me—the best opportunities and advantages within my reach. He went to the American School in Athens, Greece, and there he met prejudice, for in that school they didn't want a Negro to board, so they put the price so high that my boy, John Wesley Gilbert (a good Methodist name, you see) couldn't go into the school and board. He turned aside and, without breathing a sigh or shedding a tear, went into a Greek home, got a modern Greek grammar, studied the language, and talked with the family.

Faith
Justified

The Story of
J. W. Gilbert

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"By and by some Boston ladies came out there who wanted to go through the Peloponnesus, and desired a guide. It required fifty dollars more before my boy could go through that school, and I am sorry to say that I didn't have the fifty dollars then, and I didn't know anybody sufficiently interested in the work to contribute the fifty dollars. Well, these ladies wanted a guide and a local director in Athens gave them my boy because he knew the modern Greek language better than any other student in the school. He went around the Peloponnesus, showing these ladies its towns, and came out and prepared his paper, and when presented to Brown University it gave him the degree of A.M."

A Leader of His People

This boy has been for years a teacher in Paine College and is the man who tramped with Bishop Lambuth all the weary miles into the heart of Africa. There are many other strong Negro men and women the product of the love and faith of this great Dr. Walker, who dared follow his Master and make himself "of no reputation" at a time when the cause of the Negro was most unpopular. At the New Orleans meeting in the triumph of his cause he exclaimed, "Brethren, the outlook before us is grand! May God give us grace to enter into our heritage."

This call entered into the hearts of the women who were present, and at the meeting of the

The South's Challenge

Board of Home Missions which was called a few months later there were great searchings of heart in answer to the call of God. The result was that the women responded to the request of Dr. Walker to establish an Industrial Department for girls in connection with Paine College.

Heart
Searchings

Miss Belle H. Bennett, Mrs. J. D. Hammond, and Mrs. P. W. MacDonell were guests together of Mr. Richard Scruggs, St. Louis, Mo. Early on Sunday morning the three were in prayer together, when each rose from her knees persuaded that the Board Meeting of 1901 should begin this work. This was the day to present it publicly, and take a collection for its beginning. With Miss Bennett's usual rapid action and far vision, she called at least ten of the women over the telephone to meet at the church for an Executive Meeting of the Board. These ten called the other women, so that promptly at nine, all responded to the roll call in the pastor's study at old St. John's Church. With characteristic ability, Miss Bennett placed before the women that which had come to this group of three and called for a discussion as to whether we should take action authorizing the creation of a girls' department at Paine College.

Promptly a resolution was offered and seconded, and the matter was thrown open for debate and vote. The vote was unanimous, save one, and that one vote came from one of the most enthusiastic Home Mission Women;

The Vote Was
Unanimous

Making America Safe

she did not feel that she was authorized to represent her Conference. There were many who were fearful that the undertaking would be unpopular, but all were willing to follow God, rather than man.

Generous Response

Miss Bennett was requested to present the matter to the Church, after the sermon by Dr. Shailer Matthews. At no time in her life has she spoken more clearly or with more conviction. When the collection was taken, a number of men present were so moved that they promptly rose to make large contributions. Dr. Palmore, with streaming eyes, rose to present five hundred dollars in the name of his old "Mammy." Miss Mary Helm pledged one hundred dollars in the name of her "Aunt Gilly." Miss Bennett gave five hundred dollars and every man and woman contributed something. Later, Mr. Richard Scruggs and Mr. Murray Carlton gave five hundred dollars each.

Paine Annex

It was determined that the work should be confined to industrial training and that a dormitory should be built, and if possible a white woman should be put in charge. Within two years after this memorable meeting in St. John's Church, two industrial buildings were erected on three acres of land which the Woman's Board purchased adjacent to Paine College. The total cost of these two small buildings was \$7,000.00. Since that time a dormitory called

The South's Challenge

Bennett Hall has been erected at a cost of \$27,000.00.

Just ten years after this historic meeting the Woman's Missionary Council (the Home Board having been merged with the Board of Foreign Missions to form the Woman's Missionary Council) held its first meeting in St. Louis. At this time Miss Mary DeBardeleden presented herself for appointment to Negro work. A number of years before God had spoken to this young woman on one Christmas eve and had made her understand that she was unworthy of an appointment to a foreign field unless she were willing to minister to the Negroes at her own door. The call came when her uncle made the statement that every Negro on the plantation was intoxicated on that Christmas eve. The surrender was made, but no encouragement came to her that she might enter this work until she went to the Methodist Training School to prepare for work in Japan. There she found those upon whom God was laying this same burden. The result of it all was that at an afternoon session at the St. Louis meeting in 1911 she presented herself and the Council members, deeply touched, pledged her in that sacred hour that they would "hold the ropes" while she as their first representative entered anew for the Church this most needy mission field of the Southland. She was sent to Augusta and there she labored as an Extension Secretary, visiting a

A New Movement

Making America Safe

A Negro Settlement

few of the colleges and organizing civic improvement work in the city. In 1913 the first Christian settlement for Negroes was opened by Miss DeBardeleden in an abandoned near-beer establishment. The settlement for the first few months of its history went by the name of Galloway Hall. This was done in honor of Bishop Galloway, who never ceased to speak in behalf of the Negroes. The Council decided in its meeting that year that settlements conducted for Negro people should be called Bethlehem Houses. Miss DeBardeleden, because of failing health, was transferred the following year to Paine College, and Miss Mary Meriweather, a Tennessee woman with a sympathetic vision, was appointed to the Bethlehem House in her place. Miss Meriweather was another graduate of the Methodist Training School. Miss Claudia Wannamaker, also a graduate from this school, came to assist in the work because of the appeal made by the Home Department Secretary.

Another Settlement

The conviction of the members of the Methodist Training School for these years was taking form and becoming tangible. Very early in its history Aunt Sallie Hill Sawyers, a godly member of Capers Chapel (the largest Colored Methodist Church in Nashville), came to a member of the faculty asking for help in her church. Because of her oft-repeated appeals and because of the dire need of a neighboring Negro community, during this same year of 1913 a

The South's Challenge

definite organized effort was begun by the Training School in the basement of a Colored Presbyterian Church. For the first year the funds were furnished and the work was done by the teachers and students. The following year an appropriation was made by the Woman's Missionary Council, a house was rented and the patient praying of Aunt Sallie was rewarded. She herself was the first resident settlement worker ever employed for the Bethlehem House work. She remained the House Mother of the Nashville Bethlehem House until the time of her death.

The work at this point has been distinctive in that it has furnished a training center for the Social Science Department of one of the leading Negro Universities of the South. These graduate students are, numbers of them, occupying important positions in Negro welfare work throughout the South. The Bethlehem House has touched the entire city in its influence and is setting an example of racial coöperation which, if carried out in the leading cities of the South, would revolutionize the present strained racial conditions.

However, when all is told, the amount of prayer and energy and money we have put into this most important work since the days of slavery is a mere mite. We owe a debt of love we have never paid and until it is paid we are unworthy to proclaim the gospel in China and

A Work of
Co-operation

The Debt of
Love

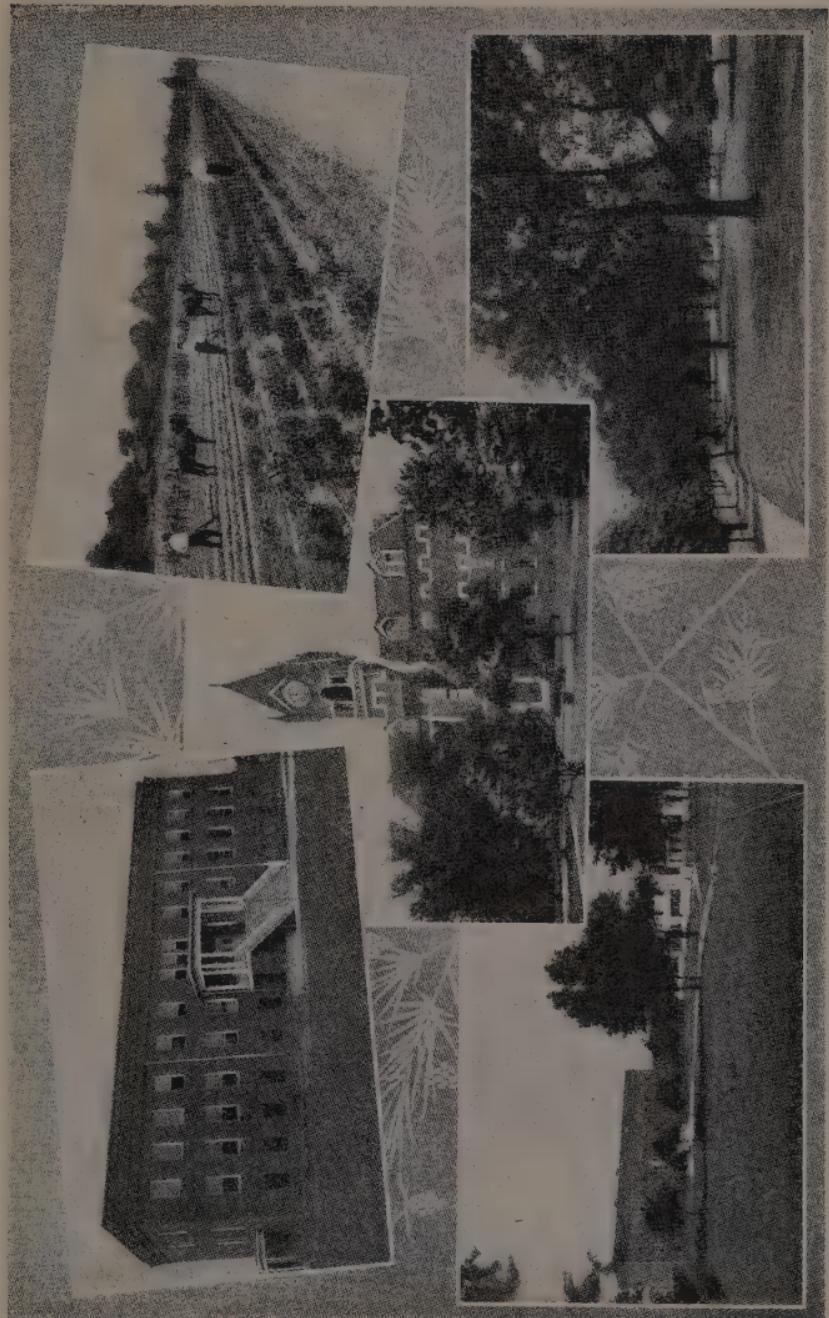
Making America Safe

Africa. We owe to a great mass of these people who have come with us into citizenship in a democracy the same gospel which our fathers gave, but with a new application. We owe it to ourselves, too, to come to the point of Christian manhood and womanhood where we can have the grace to do unto these, God's children whom he chose to clothe in the darker skins, just as we would have them do unto us were we in their places. Few of us are aware that because we do not do this all the old good will between the races is departing and in its place is growing up mutual distrust and hatred. This is a peril to any nation. Let us humbly ask, are we truly a Christian democracy? Are we asking the Negro soldier to fight to save to us what we are unwilling to grant to him? May God help us to do His will.

Centenary Plans

The Centenary Program of our Church in behalf of the Negroes in the South concerns itself largely with furnishing them with better educational facilities. Paine College, Augusta, Georgia, will continue to be the center of the Church's educational work for the Negro. Of the Centenary funds something like \$300,000 is to be applied to the strengthening of this institution, of which some \$150,000 will be for endowment. Three dormitories, two of them for girls, an auditorium, a library, a gymnasium, an industrial building and an administrative building will be erected. \$50,000

Paine College, Augusta, Ga.



The South's Challenge

will be appropriated for endowment and equipment of Lane College, Jackson, Tennessee, and equal sums to Miles Memorial College, Birmingham, Texas College, Tyler, Texas, Mississippi Industrial College, Holly Springs, Mississippi, and Arkansas College, Pine Bluff, Arkansas. These five institutions are the property of the Colored Methodist Episcopal Church.

Of the above program the Department of Woman's Work will provide the two girls' dormitories at Paine Annex, which will increase the capacity of the Annex to 300 girls, and also the industrial building and administration hall. This Department will also better equip the two Bethlehem Houses now in operation at Nashville, Tennessee, and Augusta, Georgia, and will establish such institutions in a number of other cities.

The total five-year program for Negro work aggregates \$743,000.

DISCUSSION

Relate the story of the work done for the Negro slaves prior to the beginning of the Mission and tell the results of this work.

Tell the condition of the slaves who were not touched by the regular work of the Church.

Tell the story of the founding of the Mission.

Give the results of the Mission after ten years' work.

Tell the results of the work in the years that followed—up to the date 1864.

What was the Negro membership of the Church in 1864? What became of this membership?

Tell how the Colored Methodist Episcopal Church in America was organized and give what you think should be the present relationship of the Methodist Episcopal Church South to this Church.

Give your estimate of the work of our Church in its effect upon the days of Reconstruction.

How does the work of the Church since the Civil War compare with that which was done in the days of slavery?

Tell the story of the founding of Paine College and give your estimate of the life and work of Dr. Walker.

Tell the story of the beginning and progress of the work of the Woman's Missionary Council for the Negro.

What is our obligation to enlarge and carry on work for the Negro—first, because of our history; second, because of his present need; and third, because of the command of Jesus?

What is the rule by which we should settle questions concerning our treatment of the Negro?

To what extent are we responsible for the manner in which society deals with the Negro in the railroad trains, in the street car, and in the courts?

FOLKS OF SOUTHERN HILLS AND PLAINS

"And ye shall know the truth and the truth shall make
you free."

JOHN 8:32.

"The future of the whole world is pivoted on the question of whether the Protestant Churches in the United States can hold, enlighten and purify the people born or gathered into its compass."—*Richard Stowe, D.D.*

"O Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy hope has grown dim in thy Church. We bless thee for the inspired souls of all ages who saw afar the shining City of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?"—*For God and the People.*

"Character is religion's greatest achievement and the instrumentality of all its accomplishments."—*Graham Taylor.*

VII

FOLKS OF SOUTHERN HILLS AND PLAINS

"WE don't want no hole in the wall for varmints to come through," was the reply of a mountain woman to one who was touring Southeastern Kentucky, when urged that a window should be built in the cabin home for light and ventilation. "Them what hain't never had nothin', don't know when they hain't got nothin'," was her conclusion of the argument, which characterized the independence of the mountain people and their power to defend themselves from the intrusion of the outside world. Her dialect was old English, with its peculiar pronunciation and forms of expression, and her Scotch-Irish lineage was traceable in feature and manner.

This woman is a type of the people who live in the coves of the Appalachian mountain range, whose inheritance for generations has been isolation, ignorance and poverty. Her cabin is typical of the many homes hidden in the recesses of the mountains. They are crude and barren, and the people who live in them have great need of educational, religious and industrial help. The Appalachian Range, running through Kentucky, West Virginia, Georgia, North and South Carolina, and Alabama, is

The Cove
Dwellers

Making America Safe

seven hundred miles long and two hundred and fifty miles wide, and has a population of three millions. Only 300,000, however, live in the mountain recesses and are without opportunities. Zealous philanthropists and story writers have woven romance about the undeveloped mountaineers, and have magnified their peculiarities, until in many sections sentimental and untrue conceptions are held. Many of our best and most highly cultured citizens of the South are natives of this hill country. Numbers of large cities, churches, schools and colleges are located in these mountains, and many leaders in Church and State claim allegiance to this soil. The wonderful possibilities of the hill people have been established by the history of those who have had a chance.

Natively the 300,000 cove dwellers are shy and seclusive, and have built about themselves barriers which keep them unrelated to the world as effectively as the mountains have separated them from other peoples. They are not wanting in industry and application, but ignorance and lack of equipment have made them backward. They are superstitious, and they are fatalists—"what is to be will be" they apply to every social relation.

In religion they are Hard Shell Baptists, and are opposed to Sunday schools and paid preachers. They are dogmatic, and great for argument, and by native wit maintain their positions

Shy and
Seclusive

Fatalistic
"Hard
Shells"

Folks of Southern Hills and Plains

with remarkable skill. Family and community feuds abound. They are fond of music and have musical ability. Old English ballads, words and melodies have come down from mother to daughter, and are sung all over the mountains. They often accompany these songs with an instrument that answers the description of the ancient rebec, which is a cross between a mandolin, guitar and violin.

The difference between the people who live in the mountain fastnesses and the other people of the hill country is that one has had access to schools and churches, and the other has not had a chance.

For more than a third of a century the mission boards of the Protestant Churches have been seeking to bring this chance into the exclusiveness of the mountains. It is interesting to note the number of schools enterprise by the several denominations in the five mountain States of the South:

**Mountain
Mission
Schools**

Southern Baptist Church.....	34
Southern Presbyterian Church.....	45
U. S. A. Presbyterian Church.....	15
United Presbyterian Church.....	8
Christian Church.....	10
Congregational Church.....	5
Methodist Episcopal Church, South.....	12

These figures do not include schools maintained by independent organizations or by the women's clubs. One of these independent institutions is Berea College, at Berea, Kentucky,

Making America Safe

which was established soon after the war. It is one of the largest schools in the South, and matriculates some 1,500 students. The Young Woman's Christian Association maintains a social settlement at Hindman, Ky.

While this zeal on the part of the Churches is commendable, there is overlapping of enterprises and unfortunate competition. Especially is this true in Southeastern Kentucky, where five denominational schools are located in nine counties, within a radius of one hundred miles.

The Southern Methodist Church maintains the following schools:

Southern Methodist Institutions	Name	Location	Faculty	Students	Acres in		Value
					Campus	Buildings	
	Ferrum Training School, Ferrum, Va.		8	142	376	5	\$65,000
	Flat Rock High School, Flat Rock, Ala.		5	80	37	3	1,740
	Hiwassee College, Morris- ville, Tenn.		9	179	33	9	35,000
	Lindsey-Wilson Training School, Columbia, Ky.		6	256	11	5	44,500
	Reinhardt College, Wal- eska, Ga.		12	241	125	8	33,900
	Rutherford College, Rutherford, N. C.		6	145	50	3	35,000
	Sandy Valley Seminary, Paintsville, Ky.		8	250	5	2	70,000
	Sloan-Hendrix Academy, Imboden, Ark.		5	92	6	4	14,200
	Young Harris College, Young Harris, Ga.		13	433	1100	6	45,000
	Weaver College, Weaver- ville, N. C.		12	100	21	4	40,400
	Sue Bennett Memorial School, London, Ky.		17	408	23	11	80,000
	Brevard Institute, Bre- vard, N. C.		14	365	26	8	75,000

Within the last ten years the various States have organized high schools in every county, which are lifting illiteracy in marked degree. In all there are 135 schools for primary, industrial,

Folks of Southern Hills and Plains

agricultural and college training in the mountain sections and they are working changes in the character and life of the people.

The twelve schools maintained by the Methodist Episcopal Church, South, have found a fertile field in which to sow the seeds of higher life in the splendid brain and brawn, vigor and energy of pure Saxon origin. What the parents could not have obtained for themselves they have grasped for their children. The older ones have yearned for learning, but only a few have attained their ideals.

The first school was Young Harris College, Young Harris, Georgia, made possible by that princely layman, Judge Young Harris, of Athens, Ga. It is eighteen miles from the railroad in the open country, and the campus and farm has eleven hundred acres. It has 433 students and a faculty of thirteen. It furnishes primary, agricultural and full college courses. Few schools have such splendid results; preachers, missionaries, teachers, farmers, first-class business men and women are numbered among its graduates. It is the property of the North Georgia Conference and is supported by the Conference Board of Missions.

**Young Harris
College**

Reinhardt College, Waleska, Ga., with 241 students, is also owned and supported by the North Georgia Conference. It has a record of efficient service, with sons and daughters serving society where there is need. Rev. and Mrs. J.

**Reinhardt
College**

Making America Safe

A. Sharp were in charge of this school for eighteen years, and much of its usefulness is attributable to their devotion and untiring effort.

**Sue Bennett
Memorial**

Sue Bennett Memorial School, London, Ky., was established in 1897 by the Woman's Home Missionary Society. The dominant ideas in promoting this school were:

- (1) To bring the advantages of superior secondary education within the reach of those who could not otherwise hope to obtain it.
- (2) To evangelize and Christianize the students who enter.

That both aims have been realized far beyond the hopes of its founders is well within the limits of modest assertion. In these years something like four thousand individuals have entered as students, and over two thousand of them went out soundly converted, with new purposes and ideals of life. Thrilled with a thirst for knowledge, numbers of graduates continued their search for larger truth in colleges and universities. The roster shows preachers, missionaries, lawyers, teachers and principals of industrial, agricultural and high schools. The first graduate is a lawyer and planter in Porto Rico, whose influence and service has been thrown into the missionary work of the Methodist Church. Prof. J. C.

**4,000
Students
Touched for
Good**

Folks of Southern Hills and Plains

Lewis and his wife were the instruments used for the conduct of this splendid school for twenty years. The campus, with eleven buildings, covers twenty-four acres, and the enrollment is more than four hundred annually.

Brevard Institute, at Brevard, N. C., was begun in 1893 by Mr. and Mrs. Fitch Taylor as a Conference School. The Western North Carolina Conference passed the school to the Woman's Missionary Society in 1903. The campus covers twenty-six acres, has five small buildings, a large dormitory and administration building. The courses stressed are primary, high school, business, domestic science and arts, agriculture and music. The students who have gone out have taken their places in the world's work with credit to themselves and to the school. Under the direction of Prof. C. H. Trowbridge, the school has a deeply religious atmosphere.

Hiwassee College, Morrisville, Tenn., is the property of the Holston Conference, and with a student body of 179 is rendering large service to the mountain people of Tennessee.

Sandy Valley Seminary, Paintsville, Ky., is owned by the West Virginia Conference, and for fifteen years has rendered valuable help to the Kentucky mountaineers. The Board of Missions and the Board of Education make appropriations for this school.

Rutherford College and Weaverville College,

Brevard
Institute

Other
Institutions

Making America Safe

located at Rutherford College and Weaverville, N. C., are properties of the Western North Carolina Conference. These carry junior college courses, and reach a less primitive student body than the other mountain schools.

Flat Rock High School, Flat Rock, Ala., and Sloan-Hendrix Academy, Imboden, Ark., are small institutions which serve the Ozark mountain people, through the generosity of their respective Conference Boards of Missions.

Lindsey-Wilson Training School, at Columbia, Ky., is the property of the Louisville Conference and for nearly a score of years has been carrying the message of life to the mountain people of middle Kentucky.

The Ferrum Training School, Ferrum, Va., is the youngest of all the mountain schools, and gives promise of becoming one of the most useful. It has a campus of 376 acres and an enrollment of 142. The school is jointly governed by the Virginia Conference and the Conference Woman's Missionary Society.

These schools are great factors in stimulating and building up the economic and industrial life of the people, through the teaching of agriculture, domestic science and art. The domestic work of the schools is done by the students as a part of their training, which is manifest in the cabin homes when they return.

These schools take positive stands on all moral and religious questions, such as Sabbath

Folks of Southern Hills and Plains

observance, Sunday travel, profanity, personal purity, the double standard, law observance, business and political honesty, and every other question that touches the morals of the people. The word of God is a text book in the hands of every student, and the principles of right conduct are applied to the daily life.

Students are trained in conducting Sunday schools, prayer meetings and young people's meetings.

Normal departments are maintained in four schools and at least three-fourths of the district schools are taught by the students in the summer and fall, and thousands of the children back in the coves are thus given the benefit of the moral and mental impetus of the larger institution.

The tragedy of the mountains is the starved, over-worked child life. Fancy a little one, before she is old enough to be trusted to hoe corn, bringing from the spring all the water used about the house. Think of a young woman of normal mental grasp at one of the mission schools playing with a doll, as a small child might! She was twenty years of age before she ever saw a doll; this bit of play was nature's reaction. Little wonder they are willing to walk across the mountains to these schools!

The minerals of the mountains have been discovered and foreign capital is introducing miners and railroads into the recesses of the mountains. As a result of these activities of

Starved Child
Life

Making America Safe

Church, State, and industry, the hill country of the South is in the midst of a great intellectual, social, economic and religious revolution.

This new order sets a new task for the Church. The State will continue the educational program which makes for more efficient citizenship. This turns the activities of the Church to larger evangelistic efforts and a bigger social program. Better churches with better equipment must be built, and better salaries paid to the preachers appointed to the mountain districts. Missionaries equipped by temperament and by preparation must dedicate their lives to the task of evangelizing the remote sections. The Church must enlist the service of its best young men in the mountain work. Social centers where Church and school will coöperate in bringing health to the communities, where lectures may be given and libraries be circulated and where the little children and youths may have a chance to learn to play are a part of this twentieth century demand for the hill country of the South.

A New Task
for the
Church

The Call of
the
Centenary

The Centenary is calling for:

The finest youth in Methodism for mountain work, preachers, teachers and deaconesses.

Increased salaries of pastors in the mountains.

Better churches and better equipment.

Enlargement and better equipment of schools in operation now.

Folks of Southern Hills and Plains

MINES

The industrial world has found its way to the great wealth of the hill country of the South, and the opening of mining operations and the accompanying railroad building is introducing a new element into the life of the mountain people.

There are fifty-seven useful minerals mined in the United States, all of which are produced in the South save borax and platinum; while phosphate, tin, sulphur, fuller's earth, manganese, pyrites, and nearly all the mica are produced nowhere else. One-fourth of the bituminous coal and petroleum, three-fourths of the lead and zinc, and twelve per cent of the pig iron produced in this country come from the Appalachian mountain range. West Virginia operates nine hundred mines and is the second coal-producing State in the Union.

Kentucky is said to be able to supply the coal demand for the country for 250 years. Alabama, Texas, and other States are no less rich in iron, coal and other metals.

There are 1,265,280 wage-earning laborers in the mining industry of the United States, of whom 253,056 are located in the South. They are native white Americans, many of whom are mountaineers, foreign-born white men, men of foreign parentage, and negroes. Twenty-seven nationalities from middle and Eastern Europe are represented in the mines of the

Mineral
Wealth of
the South

A Quarter of
a Million
Miners

Making America Safe

Perils of the Mines

South. Most of the foreign miners are ignorant, superstitious, unclean, and intemperate. There is no work so dangerous as mining. The mines cave in sometimes, the shaft gets closed, the gases escape, and water floods. Many suffer death because they cannot understand enough English to get out of danger when instructed. Every year in the United States an average of two thousand miners are killed and eight thousand are victims of accident. They also suffer from pneumonia and other respiratory diseases. So full of danger is the life that in the two years 1910-12 more than six hundred orphans of coal miners were placed in private orphanages in Denver and Pueblo, Colo. Miners earn from \$1.75 to \$3.00 for an eight-hour day. But they can not work more than two hundred and twenty days a year, because the changes of seasons, atmospheric temperature, and variations of industrial activity affect mine conditions and the sale of coal.

What the Camp is Like

Every mining camp is a little world in itself. The houses in which the miners live are usually cheap structures with two to five rooms. The prevailing type is the box house, stripped on the outside, and ceiled within, though in many of the newer camps a better class of building is being erected. The rents are high, sometimes exorbitant. The foreigners occupy the meanest houses.

The mining camp is usually a backward

Folks of Southern Hills and Plains

community, undeveloped, stunted, dwarfed, morally and mentally. Drinking, gambling, lewdness are the prevailing tendencies. Couples may come to live together without marriage; no one knows whence they come, or their previous history. With most of the people the Sabbath is a day of recreation and dissipation. Of course, we do not mean to say that all miners have these characteristics. There are many good people, whose influence is elevating, but mining is rough and dirty work, and conditions of camp life are favorable to the coming together of a rough and turbulent class. Like the slums of the great cities, these camps gather to themselves many of the worst elements the country affords. Since the passage of state-wide prohibition laws the moral conditions of the mines are greatly improved.

Not more than fifty-two per cent of the miners are married. The foreign families average four and a half children, and most of them average nine boarders. The educated miner is the exception. Few have had the opportunity of an education and there is a deplorable lack of interest or opportunity.

Life for the women and children of the mines is hard. The expression "work all day" has its full meaning for the mothers in the coal fields who know but little else than work; they toil all day and far into the night. Most of them must "keep boarders" who work in the different

"Woman's
Work is
Never Done"

Making America Safe

shifts, some in the day and some at night. There must be hot water for them to "wash" when they come from the mines early in the mornings. Breakfast must be ready for one group before they go to work, and their lunch buckets must be packed; then another group must have breakfast before they take the places in the beds just vacated by the men who work in the day. This is repeated in the evening when the group of night workers leave to make place in the home for day workers. When all are abed, these weary mothers scrub their floors in order that they may not be tracked while wet. What day is it? It is sure to be either "bake day" or "wash day." Think what it means to make fifty or sixty four-pound loaves of bread to be baked in great brick ovens out of doors! If it is wash day, it often means carrying water a distance, as there are but few hydrants near the houses. The most remarkable thing about it all is the cheerfulness of the women in the coal fields.

Efforts for
Betterment

The men in charge of the mines are not indifferent to the wants of their people. While doubtless there are some who think of their business in terms of money only, the great majority of the operators are men of high character, and they are not indifferent to the needs of their camps. They have built school houses, comfortable little churches, and in many instances public halls. Physicians are em-

Folks of Southern Hills and Plains

ployed, and by the payment of a small sum monthly, the miner and his family have good medical attention. They make sincere efforts at keeping down drunkenness, gambling, and disorder. In most of the mines the laborers' compensation provides a small pension for those dependent upon the miner who falls a victim to accident. Many companies have employed social workers, who have done good work in human betterment.

The task of the Church in mining sections ranks with that in any foreign missionary field. Every ism or cult is proclaimed, while men and women of indifferent ability and little education have largely been the religious leaders. The major part of the attention given to the miner by the orthodox Churches is directed to the native white American. The negro receives little or no attention from Christian white people, but negro preachers, though insufficient in number, are doing a work that tells for good. Eighty-five per cent of the foreign-born white people are nominally Roman Catholics. Few priests are to be found in the mines, and the miner of this class is almost wholly neglected.

The Board of Missions maintains a missionary for work among foreign miners in the coal fields of West Virginia. The Woman's Missionary Council also carries on work among women and children in several mining towns. Two deaconesses are located at Maitland and Kim-

A True
Mission Field

What Our
Church is
Doing

Making America Safe

ball, each serving two or more communities. They reach the non-English speaking people by ministering to them in times of sickness and distress. This personal service relates them to our great Protestant faith. The Wesley House at Hartshorn, Okla., and Marston Hall, at Thurber, Texas, each with two resident deaconesses and trained workers, serve as inspirational centers. A Wesley House at Flat River, Mo., in the Lead Belt, has been used for Americanization of many Poles and middle Europe immigrants.

The pastors of the small American churches in the mining sections are for the most part appointed by the Conference. They rarely serve a period of four years, and because of the difficulties these fields present, few covet the privilege of an extended service. The Church needs to call for missionaries, deaconesses, and nurses who have special preparation for this great field. They should be accepted on the grounds of adaptability and consecration to this definite work.

**The Church's
Social
Mission**

"The hope of the future of our country lies in the Church relating itself to the man who serves in the industrial world. Social service is a new expression of religious life, in its attempt to relate many different types of minds to the larger community of city, nation, and world. It believes in a better world, and sets out, inspired by its faith in a present Christ, efficient, though

Folks of Southern Hills and Plains

unseen, to produce it by evolution or by revolution." It will mean a revolution in methods of religious work in mining sections which will be possible when our Church of two millions and a quarter comes from its knees.

The Centenary plans:

Centenary
Plans

To establish social centers in mining and lumbering districts.

To enlist the service of the finest Methodist youth.

To assist in teaching the English language to foreign miners.

To extend the work of deaconesses and evangelists.

AMERICAN INDIANS

The American Indian, since the establishment of the Government of the United States, has been a national problem. Like all insufficient people, they have been the prey of low-natured white men, whenever an opportunity could be found. With the passing of the years, the magnitude of this problem has been decreasing, while its importance must be magnified. There are 323,403 Indians in the United States, exclusive of Alaska. There are 296,000 under the general supervision of the Federal Indian Service, of whom one-fourth are in Oklahoma. There are twelve thousand other Indians scattered in the States of Alabama, Mississippi, and North

The Indian
a National
Problem

Making America Safe

Carolina. The Government report shows that thirty-nine per cent of the Indians have professed Christianity; 149,733 wear modern attire; 90,341 speak the English language, and 78,542 have qualified as American citizens. There are about forty thousand Indian children in the Government, public and mission schools.

40,000
Children in
School

The Indians live in tepees or tents, though the majority of them have small, crude houses. Often they own houses, but sleep in the tepees in their yards.

About the churches there are small houses in which the people camp when they come to services, for they linger usually two or three days. When the houses are not built, they bring their tents. When their festivities are protracted, beeves are butchered on the ground for the occasion, and the people remain as long as the meat lasts.

Some of the Indians are frugal and industrious, but the majority still look to the Government for support. The ghost dance is practiced among the wild tribes; demonology is a prevailing belief.

31,000 Indian
Protestants

There are 212 white missionaries, and 221 native preachers working for the evangelization of the Indian. Thirty-one thousand are reported as Protestant Church members, with adherents estimated at twice that number. Eighteen thousand are enrolled in the Sunday schools.

There is great need in the Indian work, as

Folks of Southern Hills and Plains

there is in rural and slum work, for a plan of coöperation which will prevent the overlapping of effort in some sections and neglect in others, by the Boards which seek to evangelize the Indians.

Our own Church conducts eighty-four churches, with seventeen preachers, among the seventy-four thousand Indians of Oklahoma. For a number of years the Woman's Foreign Mission Society conducted a splendid school at Anadarko, but with the establishment of the Government schools this plant was abandoned. There is need for the preparation of competent native ministry for Oklahoma Indians, to lead and teach the people. Our ministers speak through interpreters, which is most unsatisfactory. A school for the preparation of religious leaders, jointly supported by the Boards operating in the State, should be enterprise.

Since the days of Chicoti, the converted chief of the Kiowas, whose dying request of Bishop Pierce was "Give the gospel to my people," the Southern Methodist Church has had an obligation which it can surrender to no other. The Missionary Centenary plans to comply with this dying request of the powerful chief, whose conversion and ministry wrought miracles in his day.

Southern
Methodist
Indian Work

DISCUSSION

Who are the hill people?

Show differences in mountain people.

Does it appear to you that there is overlapping of effort?

Familiarize yourself with the schools of your Church.

What about the moral obligation of the graduates to remain in the mountains?

Does the great mineral wealth of the South bring responsibility?

What does the miner endure for you?

Why are mining camps rough?

Does woman have a share in this industry?

What is the Centenary plan for mining sections?

Is the Indian a vanishing race?

What is our obligation to the Indian?

STEWARDSHIP

"Will a Man Rob God?"

"Ownership is the one subtle and universal temptation. Property, let me repeat it, is the one expression of personality. Therefore the power to give, more quickly than any other spiritual ability, exalts God or dishonors Him.

"Stewardship does not primarily concern money at all. Stewardship is the Christian law of living. It is the Christian appraisal of living, of opportunity, of power, of education, of the whole underlying force of personality. It begins with God, the owner.

"The tithe is my grateful acknowledgment as I sit in quiet after days of toil that God holds personal dominion over all that I possess. It is not a subscription to any fund or any cause. It is the sacred portion, God's tithe. As I separate this portion I am not thinking of the Church or its budget. I am not planning for missions nor movements. I am shut in with God Himself. Majestic sweetness sits enthroned and saturates my spirit."

VIII

STEWARDSHIP

ONE of the purposes of the Centenary Movement is to teach in the most practical way possible the principle of Christian Stewardship. If the members of The Methodist Episcopal Church, South, would accept and practice stewardship as taught in the Bible, it would mark the dawn of a new day among us. That we belong to God, that we have been bought with a price, that we hold our time, talent and property in trust for God, are all clearly taught in the New Testament. That these lofty spiritual concepts do not obtain among us is too well known to need discussion. Merely to lead our people up to this conception of life would be ample remuneration for all the efforts put forth in the Centenary.

It is a hopeless task to try to teach the average church member the principles of trusteeship as set forth in the parables of the talents or the pounds. There are some elementary lessons that must first be learned. It would be difficult to get the man who is not familiar with algebra and geometry to see the beauties of analytics. No more can the man who has not learned the elementary lessons of stewardship which are found in the Old Testament comprehend the

The Route By
Which We
Reach it

Making America Safe

New Testament teachings on stewardship. He must master the elementary lessons first.

Tithing an Elementary Step

Many people blandly and piously assert that all they have, all they are, and all they hope to be belong to God. But assertion is one thing and practice quite another. There are many who assert that all belongs to God, but whose practice does not comport with that profession. God's cause suffers for revenue while they withhold God's money that would accomplish the desired end. The primary test as to whether a man really recognizes his stewardship is this: "Does he manifest it by tithing?" It is asserted here without apology that the man who does not give a tithe of his income, or more, does not recognize his stewardship. On investigation it will be found that God does not have dominion over that man's time, talent, or property. Money is the touchstone by which character is revealed. Money is the surest solvent for testing moral theories. A man may profess stewardship, trusteeship, may claim that God has dominion over his entire life; but the acid test—that which will reveal his real attitude toward God—is the use he makes of his money. If God has dominion over his property, it is likely that He also has dominion over his time and talent. If he does not let God have dominion over his property, it is beyond doubt true that God does not exercise authority over his time nor his talents. He that is faithful in

Stewardship

the least is faithful in much, and he that is unfaithful in the least will be unfaithful in much. If a man will not trust God with his money, much less will he trust Him with his whole life.

There is much in Methodism to be proud of, little for which we need to apologize. Our financial methods, however, make us drop our heads in shame. We are not ashamed of our name, our doctrine, our polity, nor our history. But who will dare defend our usual methods of raising, or failing to raise, the Church's revenue? There are at least four indictments that may be lodged and sustained against the usual financial methods, not only in Methodism, but in most of the modern Churches: They are inequitable; they are inadequate; they are not business-like; they are not Scriptural. If any one of these indictments can be sustained, some changes should be made in our methods.

That they are inequitable is manifest in this: The Church creates and conserves real values wherever it is organized. Let any city or town abolish all churches and announce to the world that no more church services shall ever again be held in that city, and real estate will immediately drop in value fifty per cent. The best people would leave and the good would not come in. The man who owned a hundred thousand dollars worth of real estate would not be worth fifty thousand after the churches were abolished. But this same man has been

Some
Indictments
Against the
Ordinary
Financial
Methods in
Vogue Among
Our Churches

They Are
Inequitable

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allowing other people to maintain the Church. It has created and conserved values for him, but he has not done his part in its maintenance. Other men of means pay a mere pittance to the Church and complain that the Church is always calling for money. Many people without property are paying more to the Church than others with larger real estate holdings. Inasmuch as the Church maintained by other people creates and conserves the values of real estate more than any other single factor in a city, it may be said truthfully that many people are feasting and fattening on values created by the Church which they do not support. If supporting the Church is a burden, it ought to be borne by all alike in proportion to their ability. If on the other hand, it is a privilege, a few should not monopolize that privilege. The present-day methods allow great inequality. They are inequitable.

**They Are
Inadequate**

The second indictment—that these methods are inadequate—needs but little argument. There is a plethora of evidence. What is the crying need from the foreign fields? More revenue. We have the open doors and the young people saying, "Here am I, send me," but the Boards have not the revenue. The new home mission vision we are getting reveals the need of hundreds of workers. Shall we put into the home field workers enough to Christianize the unchristian elements of our country?

Stewardship

If all the revenue now being collected by our Board of Missions for all purposes were spent in the United States it would not be adequate to meet the urgent home mission demands of today. The right of the Church to have a system of Christian education has been called in question. Shall the Church of the future have a place in education, or shall it be pushed off the field? There is manifest a determined effort to put the Church out of the educational business. Whether we stay in the field or are pushed off depends upon whether our educational leaders can get adequate revenue to sustain the work. If they get it, we shall maintain our place. If they do not get it, we fail. Oh, this urgent demand for funds! The fields are white unto the harvest and the workers are willing, but, alas, the absence of adequate funds! A tithe of the money made annually by Southern Methodists would meet all these needs. But our present-day methods are falling far short of that standard and every cause is suffering in consequence. We must have a better plan.

What shall be said of the third indictment—that our usual methods are not business-like? Would they commend themselves as such to other institutions? Could we run public schools, municipalities, and commonwealths by the "throw in" methods of the Churches? What does the average banker think of the Church's way of raising money? What impairs the

Every Cause
in Need

Not Business-
Like

Making America Safe

credit of the Church? Why should God's most worthy institution be without credit? Can the Church of today afford to be in disrepute with business men? Why do men who seem to have good business sense in the bank, in the store, in the corporation, seem to ignore business principles when they come to the monthly stewards' meetings? Where is the man who will jeopardize his business reputation by claiming that the methods ordinarily in vogue in our churches are business-like and commendable? Unanimous consent can be obtained to admit the indictment that the financial methods of today in our churches are not business-like.

Little argument is needed to sustain the fourth indictment, namely, that the financial methods of the Church are not Biblical. No one would have the effrontery and irreverence to claim divine sanction for them. The oyster stew, the lawn fete, the pie supper, the quilt raffling, and other such financial schemes are anything but divine. If we go to the Bible for our doctrines, for our reasons for having a Church, surely we should go to the Bible also for our financial methods. But we have not done so. We go to the Bible to prove that our mode of baptism is correct, but we keep clear of the Bible when we discuss our methods of getting revenue. Was there ever a debate between two modern Churches as to which one had the Scriptural method of raising its revenue?

Not
Biblical

Stewardship

Why not? Because so few have the Bible plan.

Surely the Church that stands condemned as guilty of these four indictments—that its plans for raising money are neither equitable, nor adequate, nor business-like, nor Scriptural—ought to make some radical changes and absolve itself from the odium of such a situation. Tithing will acquit the Church of all four indictments.

Tithing
Would Acquit
the Church
of all Four
Indictments

Tithing is equitable. If every person tithed, in the Church and out of it, the burden or the privilege of supporting the Church would fall on all in proportion to their ability. (The duty to tithe is not created by Church vows. It is as obviously the duty of the non-church member to tithe as it is for the church member. The non-church member who lives in a community that has a church or churches and does not support them is a parasite). The tithe is not exorbitant. God furnishes life, sunshine and showers. In Him we live and move and have our being. If He needs a tithe of our income it is not unreasonable nor inequitable that He should demand it. His part in the creation of values is certainly great enough to justify the demand. Hence the tithe is equitable from every viewpoint.

Tithing would relieve the Church of the second indictment. A tithe of the income of Southern Methodists would furnish adequate

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revenue for all departments of our Church's work. It has been estimated that it would be about eighty millions a year. We are paying all told about twenty millions a year. Hence there are sixty millions of tithe money that is not coming to the coffers of the Church. That additional sixty millions would enable us to do all that our missionaries are asking us to do in foreign fields; provide for an adequate home mission policy, adequately endow all the colleges and universities that we should support, enable the church to put on a social service program outstripping the most sanguine hopes of social service reformers, and leave millions for current expenses. It would lift the Church out of the category of paupers and beggars and make it the most solvent institution in the land. There would never be any necessity for the unbusiness-like and unscriptural methods now in vogue. Church debts would be no more. All the disrepute incident to the Church being without credit would vanish.

Tithing as a business proposition would commend itself to the best business judgment of the land. The business man may not be willing to tithe his income, but if he should find a church really tithing and know it will keep it up, he would gladly extend credit to that church. It would make the Church's revenues more certain than those of the State. The business world would point to the Church as the

Stewardship

one model business institution. Why not have such an institution?

Tithing would remove the fourth indictment, that Church methods of finance are not scriptural. It is not claimed that tithing is the last word on stewardship. The only claim is that it is the first, the elementary lesson, and that it is enjoined in the Old Testament. There is all the scriptural authority for tithing that there is for Sabbath keeping.

If all our churches, all our members, would but tithe their income, we would have a system of Church finances that is equitable, adequate, business-like and Biblical.

Some academic and hypothetical objections have been offered to tithing. It has been urged that men and women with small incomes and large dependent families would do an injustice to their children to pay to the Church such a large per cent of their scant earnings. If tithing hurt more families than it helped this would indeed be an argument worthy of consideration. If tithing deprived any wife or child of what they are entitled to, we should pause seriously before insisting upon it. But this is no matter of theory. Thousands of people rich and poor are tithing. It is no longer an academic theory. We have classified knowledge as to the result. Our answer is scientific. From many thousands who are tithing not one complaint has ever been re-

**Objections to
Tithing
Answered**

Making America Safe

corded that tithing deprived any poor wife or indigent child of anything to which they were entitled. On the contrary, thousands of people who had but a very meagre income have entered the tithe covenant, and all from whom we have testimony affirm that they are more prosperous than before they began tithing. Many illustrations have come under the writer's personal observation. A man, made poor because as an editor he had made a fight for prohibition, left the State of Texas and moved to Oklahoma. He had a large dependent family. He went into the real estate business. Matters did not go well with him. Having no capital, he was only an agent. He was not making money enough to provide the actual necessities for his family. The writer was his pastor. Tithing was preached and urged. This man signed the tithing pledge. Some of his friends rebuked the pastor for permitting him to do it. But he and I agreed that if it was God's plan, no one would suffer from his decision. He was soon elected principal of one of the city schools. His oldest son was sent to Annapolis for military training. The oldest daughter married well. The second daughter graduated with distinction and is now a teacher. The son has high rank in the United States Navy, in command of a vessel now in the North Seas. The other children are all in school and doing well. The father still holds his place as principal of a city school and is in

Stewardship

demand every year for summer normals. His debts were all paid many years ago. He is beyond doubt the most influential layman in Church work in that city, a leader not only in his own Church, but much in demand in inter-denominational work. No family in the city stands better than his. He is better off socially, financially and religiously today than are those who found fault with him for signing the tithing pledge when they knew he could not pay his grocery bills.

There are thousands of wives and children suffering because the husband and father does not tithe. Tithing has never hurt one, but has helped many. Let no poor man be afraid to venture out on God's promises. A certain layman in Chicago has for many years been collecting testimony from tithers. Any one desiring can get literature from him which will cite hundreds of cases as apt as the one given above. Every poor man in the land who is not tithing is doing his family an injustice. He is also doing his creditors an injustice. If tithing brings prosperity—and that is the uniform testimony of those who have tried it—then if he would tithe he would sooner be able to liquidate his other debts.

Others object that a tithe is not sufficient from a rich man, that he ought to pay more than a tithe. Surely he ought. But the surest way and the only way to get him to pay more than a

Universal
Testimony

Making America Safe

tithe is to get him to pay the tithe for a few years. Nearly all conscientious tithers finally get to paying much more. Hence, let no man interpose an objection to tithing on the ground that the rich should pay more. If we want the rich to pay more, we must get them first to tithing—the only road that will lead them finally to a full recognition of stewardship.

**How Shall it
be Done?**

It ought to be done. It can be done. Every church in Southern Methodism ought to adopt tithing as its plan for securing revenue. What are the initial steps? Let the pastor preach upon the subject, distribute literature on tithing, get the missionary society to coöperate, enlist the Sunday school, count on the League, and go over the matter with the board of stewards. When the sentiment is ripe, present the matter to the church for enrollment of tithers. Do your best to get every member enrolled. The tithers should then decide whether they will make the Church the custodian of all their funds, or of only a part. The churches which are making the greatest success of tithing agree to let the Church be the custodian of all their tithes. Some people reserve part for such charities as they may wish to contribute to, apart from the church organization. But there is danger in this. Those who have agreed to allow the Church to disburse all their tithes place a tithing box in the church. The members simply drop their tithes into this box. There is

Stewardship

no assessment. All unscriptural methods of raising money are abolished. Each tither keeps his account with the Lord.

In addition to this they have a box for offerings. The Board of Stewards and the church have a conference as to the distribution of the tithes and offerings—so much to the support of the ministry, so much for conference collections, so much for charity, so much for improvement of property, so much for missionary society, so much for League, and so much for emergency or sinking fund. The percentages can be worked out and agreed upon. The writer knows some weak churches which adopted this plan and soon paid off their debts, began paying all bills on the first day of the month, and soon had money in the treasury for charity and emergencies.

Those leading in the Centenary do not presume to dictate to any church the details. The Centenary movement desires every member to tithe and every church to adopt the tithing plan for its revenue. The details should be left with the local church. But let all tithe!

The
Centenary
Plan

DISCUSSION

- In general, what is a stewardship?
- What did Jesus mean by Christian Stewardship?
- What is the relation between Christian Stewardship and Tithing?
- What do we mean by the tithe being an "acknowledgment?"
- What other purpose may God have had in the Tithe?
- What is the main motive of a Christian Stewardship or Tithing Campaign?
- What is the attitude of Scripture toward the sin of covetousness?
- Can the poor man afford to Tithe?
- Should women without income, and children sign the tithing pledge, and should a man sign the pledge for both himself and his wife?
- How may stewardship be taught to children and young people?
- What kind of testimony should be encouraged among tithers?
- Is it fair to call the Tithe a Jewish institution?
- Why did Jesus not say more about the principle of tithing?
- What was wrong about the Pharisee's attitude toward the Tithe?
- How avoid the tendency toward legalism?
- Has 1 Corinthians 16:1-2 any bearing on the tithing question?
- Make a brief outline of the principles of Christian Stewardship.
- Should tithers be united in a simple organization?
- How administer the Tithe?
- How much through the Church?

APPENDIX

APPENDIX

CENTENARY ASKINGS—HOME DEPARTMENT

GENERAL WORK—

Bohemians—

Salaries for three preachers (\$3,600.00 per year for five years).....	\$ 18,000 00
3 Ministerial Scholarships (\$300.00 per year).....	1,500 00
Bohemian paper (\$300.00 per year).....	1,500 00
Church, Ft. Worth, Texas.....	10,000 00
Fitting School for Training Bohemian Preachers.....	25,000 00
Maintenance for five years (\$5,000.00 annually).....	25,000 00
	<hr/>
	\$ 81,000 00

Italian—

Salaries for six preachers (\$5,448.00 per year).....	\$ 27,240 00
4 Ministerial Scholarships (\$400.00 per year).....	1,600 00
Rent Ybor City (\$200.00 per year).....	1,000 00
Church, Ybor City, Tampa.....	15,000 00
Church, New Orleans.....	20,000 00
School for training Italian preachers.....	25,000 00
Maintenance for five years (\$5,000.00 annually).....	25,000 00
	<hr/>
	\$114,840 00

Cuban—

Salaries for four preachers (\$4,520.00 per year).....	\$ 22,600 00
Fitting School for training preachers.....	25,000 00
Maintenance annually, 5 years, \$5,000.00	25,000 00
	<hr/>
	\$ 72,600 00

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GENERAL WORK—Continued—

Mexican—

Salaries for fifteen preachers (\$10,110.00 per year).....	\$ 50,550 00
Salaries for four teachers Mexican Methodist Institute (\$2,400.00 per year).....	12,000 00
6 Ministerial Scholarships (\$600.00 per year).....	3,600 00
10 Churches (\$10,000.00 each).....	100,000 00
El Heraldo Cristiano (\$300.00 per year)..	1,500 00
	<hr/>
	\$167,750 00

French—

Salaries for five preachers (\$3,500.00 per year).....	\$ 10,500 00
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Indian—

Salaries for eighteen preachers (\$5,420.00 per year).....	\$ 26,100 00
6 Ministerial Scholarships (\$600.00 per year).....	3,600 00
	<hr/>
	\$ 29,700 00

Mountain Work—

Salary Superintendent, Eastern Kentucky (\$2,500.00 per year).....	\$ 12,500 00
Salary Superintendent, Eastern Tennessee (\$2,500.00 per year).....	12,500 00
Salary Superintendent, Western North Carolina (\$2,500.00 per year).....	12,500 00
Salary Superintendent, Southwest Virginia (\$2,500.00 per year).....	12,500 00
Salary Superintendent, Northwestern Georgia (\$2,500.00 per year).....	12,500 00
Salary Superintendent, Northwestern Arkansas (\$2,500.00 per year).....	12,500 00
	<hr/>
	\$ 75,000 00

Appendix

GENERAL WORK—Continued—

Mountain Mission Schools—

(\$10,000.00 annually for five years)

Columbia Junior College, Milton, Ga.....	\$ 50,000 00
Ferrum Training School, Ferrum, Va.....	50,000 00
Flat Rock High School, Flat Rock, Ala... ..	50,000 00
Hiawassee College, Morrisville, Tenn.....	50,000 00
Lindsay Wilson Training School, Columbia, Ky.....	50,000 00
Rheinhardt College, Waleska, Ga.....	50,000 00
Rutherford College, Rutherford, N. C....	50,000 00
Sandy Valley Seminary, Paintsville, Ky.. ..	50,000 00
Sloan-Hendrix Academy, Imboden, Ark.. ..	50,000 00
Young Harris College, Young Harris, Ga.	50,000 00
Weaver College, Weaverville, N. C.....	50,000 00
	—————
	\$550,000 00
	—————
Total for Mountain Work.....	\$625,000 00
	—————

Negroes—

Salaries Teachers:

C. M. E. College, Boley, Okla. (\$500.00 per year).....	\$ 2,500 00
Paine College, Augusta, Ga. (\$480.00 per year).....	2,400 00
Miles Memorial Institute, Birmingham, Ala. (\$840.00 per year).....	4,200 00
Mississippi Institute, Holly, Miss. (\$720.00 per year).....	3,600 00
Texas College, Tyler, Texas (\$720.00 per year).....	3,600 00
5 Ministerial Scholarships (\$500.00 per year).....	2,500 00
	—————
	\$ 14,800 00
	—————

Making America Safe

GENERAL WORK—Continued—

Equipment and Endowment—

Paine College, Augusta, Ga.—Endow- ment, \$150,000.00; Boys' Dormitory, \$50,000.00; Auditorium, \$20,000.00; Library, \$10,000.00; Gymnasium, \$10,000.00; Industrial Building, \$10,- 000.....	\$250,000 00
Lane College, Jackson, Tenn.—Enlarge- ment and equipment.....	50,000 00
Miles Memorial College, Birmingham, Ala.—Enlargement and equipment....	50,000 00
Texas College, Tyler, Texas—Enlarge- ment and equipment.....	50,000 00
Mississippi Industrial College, Holly Springs, Miss. — Enlargement a n d equipment.....	50,000 00
Arkansas College, Pine Bluff, Ark.—En- largement and equipment.....	50,000 00

	\$500,000 00
Total for Negro Work.....	\$769,800 00

Mines—

Work among miners in five States, per year \$50,000.00.....	\$250,000 00

Cotton Mills—

Textile Industrial Institute, Spartan- burg, S. C.—For equipment.....	\$150,000 00

Literature—

Christian Literature.....	\$100,000 00

Appendix

CENTENARY ASKINGS FOR HOME DEPARTMENT—WOMAN'S WORK

ORIENTALS—

Property at Oakland, Cal. (Japanese).....	\$ 10,000 00
Property at Dinuba.....	8,000 00
Property at San Francisco (Korean).....	15,000 00
	<hr/> <hr/> <hr/>
	\$ 33,000 00

LATIN-AMERICANS—

Holding Institute, Laredo, Tex. (Mexicans)—

Administration Building.....	\$ 40,000 00
Girls' Dormitory.....	20,000 00
Boys' Dormitory.....	10,000 00
Increased Working Force.....	16,000 00
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	\$ 86,000 00

Nogales, Arizona (Mexicans)—

New School Building.....	25,000 00
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Homer Toberman Clinic and Settlement, Los

Angeles—

Building and Clinic.....	20,000 00
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West Tampa, Fla. (Cubans)—

Wesley House.....	10,000 00
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Ybor City, Tampa, Fla.—

Wolff Mission—Day Nursery.....	10,000 00
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Total Latin-Americans.....	\$141,000 00
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GULF COAST—

Biloxi, Miss.—Wesley House—

Moving Church.....	\$ 500 00
Gymnasium.....	2,000 00
Extension on Gulf Coast.....	10,000 00

New Orleans—St. Mark's Hall—

Modern Building.....	\$ 18,000 00
Increased Force.....	2,000 00
French Work.....	10,000 00

Total Gulf Coast Work.....	\$ 42,500 00
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Making America Safe

MOUNTAIN AND MINE WORK—

Brevard Institute, Brevard, N. C.—

Repairs.....	\$ 1,500 00
Girls' Dormitory.....	40,000 00
Boys' Dormitory.....	30,000 00
Increased Faculty.....	2,000 00

Sue Bennett School, London, Kentucky—

Chapel, Gymnasium, Library, High School.....	40,000 00
Addition to Boys' Dormitory.....	20,000 00
Farm.....	5,000 00
Laundry.....	10,000 00
Wesley House at Mines.....	10,000 00
Total Mountain Work.....	\$158,500 00

NEGRO WORK—

Paine Annex, Augusta, Georgia—

2 Girls' Dormitories.....	\$ 80,000 00
1 Industrial Building.....	25,000 00
1 Administration Building.....	30,000 00
1 Model Home.....	2,500 00
1 Model School.....	5,000 00
1 Infirmary.....	2,500 00
1 Gymnasium.....	3,000 00

Bethlehem House, Augusta, Georgia—

Cottage for Workers.....	5,000 00
Remodeling Bethlehem House.....	12,000 00
Laundry.....	10,000 00

Bethlehem House, Nashville, Tenn.—

Laundry.....	10,000 00
Administration Building and Hall.....	50,000 00
Workers' Model Cottage.....	8,000 00
Total for Negro Work.....	\$243,000 00

CITY WORK—

Wesley House—Co-Operative Homes—

Methodist Dormitories at State Colleges and Universities.....	\$300,000 00
Hospital.....	100,000 00
Scholarships for Foreign Study.....	12,000 00
Wesley Houses and Co-Operative Homes	30,000 00
	\$442,000 00

Appendix

BY-PRODUCTS OF CITY MASSING—

*Vashti Industrial School, Thomasville, Ga.
(Dependent Girls)—*

Remodeling Administration Building.....	\$ 10,000 00
Laundry, Dining Room and Store.....	15,000 00
3 Cottage Homes—16 Girls each.....	75,000 00
	<hr/>
	\$100,000 00

SPECIALS FOR SUNDAY SCHOOL CENTENARY DRIVE—HOME DEPARTMENT CITY MISSION AND DEACONESS WORK

ORIENTALS—

(Japanese)—

Kindergarten room, Oakland, Cal. 5 shares, \$100.00 each.....	\$ 500 00
Sunday School furniture, Dinuba, Cal. 5 shares, \$50.00 each.....	250 00

(Korean)—

Kindergarten room, San Francisco. 6 shares, \$100.00 each.....	600 00
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LATIN-AMERICANS—

(Mexicans)—

Clinic Room, Homer Toberman Settlement, Los Angeles. 10 shares, \$50.00 each.....	500 00
Kindergarten—Homer Toberman Settlement. 10 shares, \$50.00 each.....	500 00
Gymnasium, Wesley House, San Antonio. 10 shares, \$80.00 each.....	800 00
Free Baths, Wesley House, San Antonio. 40 shares, \$10.00 each.....	400 00

(Cubans)—

Gymnasium, Rosa Valdes Settlement, West Tampa. 10 shares, \$80.00 each	800 00
Baby Milk Station, West Tampa. 15 shares, \$10.00 each.....	150 00
Clinic, Rosa Valdes Settlement. 100 shares, \$10.00 each.....	1,000 00
Day Nursery, Wolff Mission, Ybor City, Tampa, Fla. 10 shares, \$50.00 each..	500 00

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LATIN-AMERICANS—Continued—

(*Italian and French*)—

Settlement House, Houma, La.	10 shares, \$50.00 each.....	\$ 500 00
Open Air Gymnasium, Biloxi, Miss.	67 shares, \$15.00 each.....	1,005 00
2 Deaconesses, St. Mark's Hall, New Orleans.	\$600.00 each.....	1,200 00

NEGRO—

Bethlehem House, Augusta, Ga.—

Domestic Science Room.	50 shares, \$10.50 each.....	525 00
Day Nursery.	50 shares, \$15.00 each.....	750 00

Bethlehem House, Nashville, Tenn.—

Domestic Science Room.	50 shares, \$10.50 each.....	525 00
Kindergarten.	10 shares, \$50.00 each.....	500 00

CITY MISSIONS—

Gymnasium, Wesley House, San Francisco.	100 shares, \$10.00 each.....	1,000 00
Domestic Science Room, Wesley House, San Francisco.	50 shares, \$10.00 each.....	500 00
Baby Ward, Deaconess Hospital.	100 shares, \$25.00 each.....	2,500 00
Scholarships for study of foreign language and people.	6 shares, \$200.00 each....	1,200 00
Wesley House, Italian Work, Tampa, Fla.	100 shares, \$30.00 each.....	3,000 00

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